

WARNINGS

OF THE ETERNAL SPIRIT,

Spoken by the Mouth of the Servant of God,

ABRAHAM WHITRO.

Faithfully taken in Writing when
they were spoken.

With a PREFACE by *Richard Bulkeley*;
Which is also a Continuation of an Answer to divers
Treatises, lately written on the Subject of the Prophets.

We speak That we do know, and testify That we have seen;
and ye receive not our Witness. John III. 11.

Behold ye Despisers, and wonder, and perish. For I work a
Work in your days; a Work, which ye shall in no wise be-
lieve, tho a Man declare it unto you. Acts XIII. 41.

Be ye not Mockers; lest your Bands be made strong. For I
have heard from the Lord of Hosts a Consumption, even
determin'd upon the whole Earth. Isa. XLVIII. 22.

Associate your selves, and ye shall be broken in pieces: for
God is with us. Isa. VIII. 9, 10.

Lord, when thy Hand is lifted up, they will not see; but
they shall see, and be asham'd, for their Envy at thy
People. Thou, Lord, hast wrought all our Works in us.
Isa. XXVI. 11, 12.

Ye see your Calling, Brethren; how that not many wise Men
after the Flesh, are called. But God hath chosen the foolish
things of the World, to confound the Wise. And base things
of the World, and things which are despis'd, hath God
chosen. 1 Cor. I. 26, 27, 28.

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The Preface to the Reader.

THE Great God, infinite in Mercy, when formerly, for the universal Corruption of all Flesh, he had decreed the destroying of that sinful World; tho his Long-suffering did forbear with them an hundred and twenty Years, yet, of that universal Desolation then approaching, he gave them Warning but by one single Voice. That one Preacher of Righteousness, Noah, was the sole Messenger from God, to warn that World of its approaching Destruction. And we see, by the Sacred History, the sad and dismal Consequence of their not regarding that Voice of Warning (tho it appears not to have been attested to by any miraculous Powers); that not one Soul of them did escape: not only that Judgment of the Flood, but also that of being snatch'd away, living, and in his Wrath, Psal. LVIII. 9. for so St. Peter tells us of that wicked World of People to whom Noah preach'd; those Souls are now in Prison, 1 Pet. III. 19. in everlasting Chains under Darkness, unto the Judgment of the Great Day, (the final Judgment) along with the Devil who deceiv'd them. This is indeed the most terrible, the most afflicting Thought that arises upon the Consideration of that which beset that World. And forasmuch as that Apostle assures us, that the Heaven and the Earth that now are, are reserv'd unto such another universal Judgment, tho not final neither, viz. that of Fire, at such another day (as that was) viz. a Day of the Judgment and Perdition of ungodly Men: we may with very good Reason believe, that those who will not regard that Warnings God in his Mercy shall give of the Approach thereof (for he will not, he never did destroy without warning first; for tho the Day of the Lord will come as a Thief in the Night, it will be so only to those who will not regard the Warnings: for so is the Day of their Death to many, even after long Sickness; but it is they themselves that make it so, and in this Case also) will fall into the like Condemnation, even of Body and Soul; the provoking Cause of their Judgments still continuing the same, and their Sins being as great,

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and more heinous, and therefore more grievously punishable.

It is a Question now debated by many, whether God has now, at this time, given forth to the World a Voice of Warning, that the Day of his Coming is at hand. Of which, those who do believe it (who are Thousands) can give many, as they think, clear and full Evidences. But which, because they are offer'd by Them, are therefore not to be credited, altho They also, before they met with such Arguments as overcame their Prejudices, and sway'd their Reason, were violent against it, as other Unbelievers of it now are. But such Unbelievers may judge, how hardly They would think themselves dealt withal by Mankind, should it prove their Lot to become, by Arguments they have not yet heard, convinced that this is God's Voice; and from thenceforth be discredited as to Matters of Fact, as if they were Persons of no Veracity.

However, We who have heard this Voice of Warning, and know it to be the Voice of God, by better Evidence than any of them can prove his own Existence, as great Philosophers as they think themselves to be: We, I say, who have heard this Voice of Warning, forerunning this second Day of universal Desolation and Destruction of all Opposers, and all prepar'd: We who have as much Reason to examine into the Truth of it, as any other Mortal whatsoever; it being of this great Moment and Hazard to all, to reject Truth, or to embrace Error: and who have diligently examin'd and try'd it by the Rules, which God's Word has laid down for the Trial thereof; and not by the Rules of those pretended Champions for Truth, whose Strength is to sit still. We, I say, who have thus done, with all that Sincerity, that a just Concern for our own immortal Souls could inspire us with, being well satisfy'd what we speak, and whereof we affirm; and in Compassion to a careless Generation, as well as in Obedience to a Divine Command, publish to them the Things that we have seen and heard. The Holy Spirit having been pleas'd, even already, to attest to it more evidently, than he did either to that Voice of Warning that went before the Deluge, or our Lord's Appearance in the Flesh; and in some Powers not inferior to those given at the first Planting of Christianity; how much soever the Scoffers, who will not inquire into the Truth of Things, may doubt of it.

It is very strange that Men, that would be valu'd for their Learning, and their Reasoning, can proceed therein, upon a total Ignorance of what even their Senses might inform them of. It looks indeed, very specious, to say, as some have done in Print, I have not indeed seen or heard; but I will take for granted, and will allow of all, that you your selves say of it; and will reason and argue with you thereupon. But how can any Man be sure, that from the several Descriptions of the same Thing, which he may receive from several Persons, he shall form in his Mind only one certain and unconfus'd Idea of it? And much more, how can he be sure that That Idea so firm'd from Description, would be the very same with that, which the Sight and Hearing thereof would beget in his Mind? for, if not; it is then most certain he reasons upon an erroneous Bottom, a receiv'd Judgment; and the more he triumphs in the Success of his Arguments, the more he roots himself in Error.

I cannot easily believe that any Person, of any reasonable Capacity, can be so stupid, as to be no more affected with seeing a Child, after and under great Agitations, pray in publick, in a strange Family; constantly thrice a Day, Morning, Afternoon and Night, for ten Days together, with Exhortations (almost each time) following; and, every time, the Prayers in different Words, tho the subject Matter of them may be reasonably suppos'd to be the same, as to the several Seasons respectively: And sometimes Petitions inserted, not mention'd in any of the former Prayers; upon new preceding Occasions occurring, from the Objections or the Obstinacy of some Unbelievers. I say, I cannot believe any such Person to be so stupid, as to be no more affected with the Sight and Hearing of this, than with the bare Relation of it. And he who should see and should revile it, I should greatly fear would come under the Guilt of blaspheming against the Holy Spirit. As to this Matter of Fact (tho it be the least Evidence of an hundred, I might say of a thousand) I solemnly affirm it to be Truth; having been present at every one of them, and having taken most of them in writing.

But that it is so, is manifest, viz. that Descriptions of what a Man never saw, will not beget him a just Idea of the Thing; and consequently he must unavoidably err. Is it not an avow'd Truth, that a Man, born blind, cannot reason of

Light nor Colours, even after hearing the most elaborate Philosophical Discourses thereon? Our Reason was not given us to supply the Place of Sense, but only the Imperfections and Defects of it, or of our Sensories. So that he that will pretend to reason, and much more to judge and determine, and will not see nor hear; if the thing be in spiritual Matters, and of great consequence, he delivers himself to a judicial Hardness and Insensibility, like the Scribes and Pharisees.

Indeed I cannot enough wonder, when I read an Author saying, owning and confessing, that " God who in former times spoke to our Fathers by the Prophets, may also in like sort speak to us their Children: And tho' We cannot see any reason why there should be any new Revelation given to such as do already receive the Gospel Revelation; yet God's Thoughts are not always as our Thoughts: and many things may be necessary, for some great and wise Purposes; which We, not knowing the Counsels and Designs of Providence, may not see any reason for. And that We not being absolutely certain, that there never will be any more such Persons as those, who formerly have been divinely inspir'd, and that spoke as they were mov'd by the Holy Ghost: it is not reasonable that we should immediately damn, as a Cheat and Impostor, every Man that gives forth this Pretence. But the right and wise way, before we either receive or reject it, is, to try the Spirits, whether they be of God." And yet after this to hear him say, " I had not at all inquir'd into their Doctrines, or Predictions, or pretended Miracles; neither, to my Remembrance, had I read any one Book, or any Part of a Book publish'd by them, or any of them; nor any printed Relation giving any Account of them: but all that I knew of them was from common Fame and Discourse."——In short, my Opinion of these Prophets then (which I see no reason to alter since) was, that they were either ill-designing Men, or craz'd, or possess'd.——As I said before, I knew very little, with any Certainty, concerning them; having not thought it worth my while to make such I query about them——altho' I did then, and do still, believe them to be either Deceivers, or Deceived.

Of all which, the Sense in other words, without wronging it, is this. " I had heard of a Voice, by some given forth

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" to the World, in the Name of God. What their Eviden-
 " ces of its being so were, I knew not, nor do now know;
 " for all that I did know of them was only from common Fame
 " and Discourse. I do own that there may be great and wise
 " Reasons why God may, in this Age as well as in former,
 " reveal more of his Will to the World, by Men divinely in-
 " spir'd; and therefore we should not rashly condemn, for a
 " Cheat or Impostor, every one that gives forth that Pre-
 " tence: but try the Spirits, as the Apostle advises;
 " which, I must confess, is a good Direction. But I did not
 " think it worth my while to try These, or to make any Inqui-
 " ry about them; because from clear Reasoning in my own
 " Mind, I see no occasion for them. And therefore from such
 " my Reasons (tho no way supported by Fact) I do declare it
 " as my Opinion, that they are either Deceivers, Cheats and
 " Impostors; or that they are deceiv'd themselves: altho
 " how, by whom or what, I cannot say; for I know nothing
 " of the Matter, but from common Fame, not having thought
 " it worth my while to get any certain Information concerning
 " them, or read any thing relating to them." This is indeed
 a Determination as weightily back'd, as the Evidence of a
 Witness would be, who should preface his Deposition with saying
 that indeed he had a very bad Memory.

But some perhaps will say, that these Spirits are try'd;
 for that all who have written against them, have, one from
 another, laid down two Rules for the Tryal of them (altho
 there are many other, and more sure, in the Scriptures; and
 that he who bad us try the Spirits, has not spoken a word of
 either of these two Rules) which two however, they say,
 they have good reason to demand and insist-upon, to wit, Pre-
 diction and Miracles: and that by these two they have been
 try'd, and have fail'd; their Prediction has not come to pass.
 But what Warrant has presumptuous Man to say unto God,
 Give thy Messengers such and such Credentials, or we will not
 hear them; such as thou gavest only to Moses and Elias,
 and his Servant Elisha, before the Gospel; and such as, since,
 thou gavest only to our Lord and his Disciples? They would do
 well to consider how many of the old Prophets would have been
 reject'd, had These Men been their Tryers; had these two
 Rules been, then, establish'd. For what Proof, by either of
 these two Rules, did any of the old Prophets give; either of
 Miracle,

Miracle, or of Prediction (fulfil'd in their time) even from David to Malachi? Or what did John the Baptist, whom all the People held to be a Prophet, and whom our Lord declar'd to be more than a Prophet? of whom yet it is declar'd that he wrought no Miracle, Job. X. 41. and neither were his Predictions accomplish'd in his time; nor indeed are yet, the most and greatest of them. As to the failing of Prediction, I shall speak to it presently.

I said before, that there were divers other and more sure Rules, to try this Voice by, than those of Prediction and Miracle. All Jews and Christians must acknowledg, that God has made known his Will unto them, at divers times, and in divers manners. Now let them consider what Assurance they have, that That was the Will of God, that they take to be so; and, by the same Testimony, try every Spirit that comes to them in the Name of God. Whatever tends to the advancing the Glory of God (and so says the Apostle, Every Spirit that confesseth, according to the full import thereof, that Jesus Christ is come in the Flesh, is of God:) whatever, I say, tends to the advancing of God's Glory, and the promoting of Happiness amongst Men, carries, in the face of it, a Resemblance of the Word of God: for all the Rules and Directions that God has given unto Men, are for those two Ends. Now if the Soul, by this Voice, be rous'd up, to the forsaking of Sin, and to the Practice of those things which God requires: and that, upon a solemn Application made to him that sees all things, and who is so good that he will direct those that seek to him, God does not testify against it; then may the Soul be assur'd it is the Voice of God. The Evidences of miraculous Powers are to alarm and awaken the stupid Soul, in Sin: to make all harden'd Sinners see, that the Power of God is every where; and that it is such, that he can kill and make alive, can wound or heal in a moment, as he pleases. But God does not always think fit to give That Evidence of his Voice; we do not find that he did it to any, of that whole World of harden'd Sinners to whom Noah preach'd: Their Business was (as every Man's is) to try the Doctrine by the then known Will of God, and their own Consciences. Neither now does it become any, that put their Trust in God and acknowledg him to be good, to stand out till the utmost Proofs are given of his Power, or the utmost Demonstrations that this is his Voice.

Nor

Nor does it become any to be indifferent about the Voice, whether it be of God or no ; for That was the Fault of many of God's own People, in the time of our Lord and his Apostles : for which reason God rejected them, and turn'd his Face toward the Gentiles ; and so he will do now : If those, that are bidden to the Marriage-Feast, will not come ; he will send forth his Servants into the Highways, and will compel the Ignorant, them that know not God, to come in and sit at his Feast ; and cast those out that might have had a Place there.

If a Spirit or an Angel has spoken unto him, let us not be found fighting against God, that is, by not hearing him. Tho Christians, now, won't allow that the refusing to hear, is fighting against God, yet the Pharisees allow'd it so to be ; and therefore pleaded for Liberty that Paul might speak. We would hear thee, said the Athenians, of this Matter ; and therefore they brought the Apostle into open Court, that they might so hear. This Sect is every where spoken against, said they at Rome ; nevertheless they desir'd to hear what the Apostle could say of it. But now Christians fix it a Duty not to hear ; or else, the important Matters of the World are so much their business, that they account not worth their while to inquire into such trifling Matters as an extraordinary Voice and Cry to the World, by Men, Women, and Children, to speedy Repentance.

Nay, without Tryal, themselves, the Teachers forbid their Hearers to try, to inquire, to go near them. They pretend to Gamaliel's Moderation, but they have perverted his Words : for his Words were, Abstain from these Men, and (not barely, let them alone, but) ἐὰν οὐκ ἀντὶς, permit them to go on. For as he wisely consider'd that, what was not of God would come to nought, and needed not a Persecution to suppress it ; so he justly fear'd, that the even not permitting to go on, that which, for ought he knew, might be from God, might be found at length to be a fighting against God.

But they overlook the frequent Calls to hear the Word of the Lord ; and the Denunciations pronounc'd on those, that call'd it the Burden of the Lord, and would not hear : tho it was always charg'd to be a heavy Guilt to stop the Ears when the Lord call'd, when they were warn'd from the Mouth of the Lord : It shall be more tolerable for Sodom and Gomorrah

rah in the Day of that Judgment, than for that Place and People that have rejected the Word of the Lord, when it has been spoken to them.

Here then I will lay before the Reader the Method of Tryal which the Scriptures furnish us with, by the Description they give of False Prophets and True.

The first Character of the False, is, That They speak the Deceit of their own Hearts : What was deliver'd by them, in the Name of the Lord, carried, in it, Evidences of their own Lusts, of their own personal Advantages ; saying I am Christ ; seeking the Favour and Applause of those they prophesied to.

And thus the False Prophets were ever well spoken of ; because They flatter'd with the Tongue, saying, There shall be Peace : saying, Fear none of those things which the True Prophet denounc'd. For, say they, Thus saith the Lord, there shall be Peace ; none of those things shall come to pass.

They never cry'd against the Temple ; but were join'd with the Priests who cry'd up, The Temple of the Lord.

They gather'd the Word, every one from his Neighbour.

There was a Tincture of their Inclinations and Conversations.

They ran : whereas the True Prophet appear'd evidently to be sent ; to have upon him what did over-rule him to go : (but They ran.) Wo be to us if we preach not the Gospel : There was Terror and Dread struck upon the Conscience of the Prophet, who receiv'd a Message from the Lord ; (and he durst not but obey) therefore many of them pleaded, and would have apologiz'd for themselves not to be sent. But the False Prophets ran in multitudes. Their Messages beg'd Favour of the Prince, and were grateful to the People. But,

They were little zealous for the Glory of God, in urging Repentance, or pressing it for speedy.

They themselves rather swam with the Stream of the Times they liv'd in.

They call'd the true Prophet's Message, the Burden of the Lord ; and represented it so odious, that the corrupt part of Man joining in, was excited to hate the Burden of the Lord.

Further ; By their Fruits ye shall know them, said our Lord.

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The False Prophet was ever averse to Sufferings: the True one ever despis'd them.

There shall arise, from amongst your selves, some speaking perverse things, to turn away from Righteousness: and either bringing in *what was* the Doctrine of Devils, and tended to advance the Kingdom of Satan, openly; or else *what was* by them design'd for deceiving others, for their own Advantages. Lovers of themselves, High-minded, Boasters, and aiming at temporal Interests; and for this latter reason being less severe in reprovng the Faults of others.

And lastly, the attending Effects: No Operation or Power upon the Hearers. What is the Chaff to the Wheat, saith the Lord? Jer. XXIII. 28. For so says God of them in the same Chapter, Jer. XXIII. 22. If they had stood *ἐν τῇ ὑποστάσει μου*, in my Person, then they should have turn'd my People from their evil way. For, as God says by the same Prophet, in ver. 29. My Word is as a Fire, affecting the Soul, stirring, awakening: and as a Hammer, bruising the high Conceits of the Heart. There was ever a Demonstration of the Spirit in that respect. In that respect, the Word of the Lord to those who would hear, who were willing and stood in awe of despising, there the Word of the Lord was a Sword; By my Prophets have I slain them, Hos. VI. 5. So that the piercing Efficacy of it demonstrated, and convinc'd the Persons receiving it, of its Divine Authority. That is the first Token of a Voice's being from God; its piercing Efficacy upon the Soul; that it is a Sword, and a Hammer.

Besides, there was a Sanctity in it, that bespoke the Heart-searching Author: For the Words of the Lord were ever conversant about the greatest Concerns of the Soul, the most decisive Points touching it. This gave occasion to the Opposers to say, The Law shall not perish from the Priest: because the Word of the Lord in the Prophet's Mouth, seem'd to undervalue those Points, wherein the corrupt Inclinations of Men, led them to build the Sum of their Religion upon. But the Word of the Lord struck at the Root; and press'd things of another nature, much more: as Things wherein the Corruptions of Man's Heart could never mix. Whereas, to offer the very Fruit of their own Body, to offer and devote all that they

had in the World, might be consistent with indulging vile Affections.

Whence had these Men this Boldness ; seeing they are unlearned ? and, I will make thy Face Brass. Here was another Quality infus'd, upon the occasion of the Prophet's Mission and Divine Commission given ; where it was not before. And, one Charge from God to them, was, See thou turn not away thy Face from any Man ; lest I confound thee before them. Thus, I am not ashamed of the Gospel of Christ, said the Apostle ; altho says he, the Holy Ghost witnesseth in every City, that Bonds and Afflictions abide me. And the Boldness of the Apostles was so remarkable, that nothing but an Assurance of God's Commission, and a Gift of that same Openness, Undauntedness and Courage in declaring the Will of their Master, could ever have produc'd. I say it was so great, as evidently to appear the very Gift of God.

There was also a Tincture of Agreement and Tendency in every Word of the Lord, in whatever Age, Place, or by whatever Persons at distance one from another at the same time : which denoted the one Spring of Union. Whereas the Devil's Oracles ever spoke Confusions.

These are open, clear, positive, declar'd Tokens given of God, whereby to try the Spirits : and will an adulterous Generation say, These are all insufficient to discern God from the Devil ?

These are Characters that attended and ran thro the several Manners of Revelation used ; and are Things liable to the Knowledge of those who will but condescend to examine and search what comes to them in the Name of the Lord.

There were also outward bodily Signs attending ; of which I have formerly given a large and particular Account. And as to the Examination whether those now seen are counterfeit, or do denote a superiour Agent, there want not means to come to a rational Judgment upon. But for Men to bar the Will, by wilful Prejudice, before they will either read or see ; or, as others, to shut their Eyes wilfully, and stop their Ears, and yet not fear to pass Sentence, what is this but shooting at Rovers, and not knowing whether they aim at God or the Devil ? For they cannot shew the Matter of this Voice now sounding to them, to be inconsistent with, or condemnable by any

of the Rules by which God's Word was distinguish'd.

Those who think that the Rules laid down, in the Holy Scripture, to judg of Revelation by, are not sufficient; they ought positively to shew that the Scripture it self, in the Mouth of the Prophet, had other Authoritys than what it gives an Account of.

I hope it will not give Offence to say, they have not dealt candidly with us in this Controversy, who passing over the Proofs we have given, without offering any Satisfaction to us thereon, do not so much as weigh what has prevail'd upon us to obey a Spirit, as the Agent of God.

Is this like to the Character of them who should assist the Tempted (as they take us to be) with the Tenderneß and Clearneß with which themselves, being in like manner try'd, ought in Conscience to seek Satisfaction by? Miserable Comforters! who determining it is of the Devil, yet offer no rational Hand to draw us out of his Dominion. Compassion should inspire them with a Concern for Souls, to express themselves with multiply'd Prayers, calm Arguments; and to visit us with the Bowels of Watchmen and Shepherds.

They suppose us to fall thro Weakness; but they deal not with us as so falling. And why is their Proceeding so void of brotherly Sympathy, but that they know our Evidences of a good Spirit are too strong for them to disprove, and any ways to represent the Effects of an evil one?

As to the Tryal we lie under, which they insist upon to be a conclusive Proof; rightly to argue, as I conceive, they ought to have represented what it is that this Proof does conclude. An Inspiration having no firm, clear Evidence of its being Divine, according to the Scriptures, did not stand in need of waiting for Events to determine upon it. And therefore, if Events be the sole concluding Argument against, there is a tacit Acknowledgment that, until that Crisis, they ought to have not oppos'd, or censur'd it at least: nay, I conceive, they ought to have own'd it.

We think we are authoriz'd to expect that They should acknowledg what was real, as well as they are in right to require us to acknowledg what we are deluded in: and then properly does the Weight of Failure in Prediction come into the Balance.

But as the Apostle said of the Chief Priests and Scribes,

the Rulers at Jerusalem, that they not knowing the Lord of Life, nor the Voice of the Prophets (to which his Appearance consented), tho read to them every Sabbath-Day (and which was a wilful Ignorance in them) they fulfil'd that Voice in condemning him. For had they attended humbly and with fear to it, and inquir'd diligently with a sincere disinterested Desire, to know the Truth; they would have known him: and, knowing him, would not have crucify'd the Lord of Life. So likewise the Hardness and Opposition of the Teachers of this Day (and which has been all along foretold to us, as appears in all the printed Books of Warnings) and the obvious Effects thereof, could not possibly have come to pass, had not They follow'd the Steps of the Chief Priests, Scribes and Pharisees at Jerusalem.

For They, it is very manifest, did wilfully remain ignorant of Facts; and consequently it may be presum'd, they did take the same Liberty of denying and objecting, that our wise and learned Men do now: so that they effectually stopt every hole whereat Light might possibly break in upon them. Had we been in their Day, They would have told us, probably, that these Fishermen, living a sea-faring kind of Life, which naturally led them to converse with Strangers, might have pick'd up a kind of Gibberish of foreign Languages, with which they kept a jabbering, being in drink, (or it may be Enthusiastick), on that Day of Pentecost: They would have told us that the Accounts that went about, of Jesus's raising Persons from the Dead, were all but Stories; and that some had heard himself say, that they were not dead, but sleeping: That the very Master of the House knew nothing of the Matter, of the pretended Miracle of turning Water into Wine at his own Table: That there were a Parcel of poor Lepers, that ask'd him to cure them, but he could not do it; but that afterwards, either by Exercise, Change of Air, or that the Force of the Disease was spent, or that the Hopes and Expectation of a Cure had put their animal Spirits into a brisker Motion, so it was, that their Disease went off of it self: only one of them, indeed, was such a Fool as to think that Jesus's speaking to him, was the Cause of his Cure. That, in short, it was only a Rabble of People, that had perhaps some worse Design in their Heads, that follow'd him; and had a mind to make a greater Man of him than even he would make himself:

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That he was once in a Passion at a Fig-Tree, because it had not Fruit on it, when he wanted some; and therefore he bewitch'd it, to the great Damage of and Wrong to the Owner: That when he cast out a Devil, why it was by Belzebub. Nay, and above all, that his Mob of Followers (to whom he had promis'd before he was executed, that he would certainly rise again in three Days) had the Impudence to impose upon the World, or were, themselves, so miserably deluded as to believe it, that he actually was risen again; altho they all own'd, that he was never seen, after his Death and pretended Resurrection, by any one Mortal but themselves, not any one whose Credit could fairly be rely'd on, as in this Case none of Theirs could be; and yet this one Instance, made out, would be the decisive Proof of the Truth of all their Pretences.

The same wilful Ignorance of Fact do the Teachers of this Day universally resolve upon, as to this Appearance; which even They must own to be wonderful, let it proceed from whence it will. For, I think, all are asham'd now, of their Charge of Imposture: that it is a human Operation, none are so hardy as to maintain; but that it must be either Divine or Diabolical: the latter of which, as it should seem by their Reasoning, they would fain have it to be, notwithstanding the thousands of excellent Prayers and Exhortations, All Orthodox. Not considering that the Apostle affirms, that no Man can say Jesus is the Lord, but by the Holy Ghost.

For if there be a Cure wrought, by the Efficacy of Faith, and Prayer to the true and holy God, They tell us, either that it is by a Charm or Spell, or at least that it is by a strong Fancy working upon the animal Spirits; and that there are innumerable Instances of the like kind, tho they give not one. If Men, of unblamable Behaviour in the whole Course of their Lives, speak all on a sudden, Languages in such manner as before they could not at all do; and if even Children, and other Persons as ignorant as Children, do speak Languages of which they knew not one Letter; They tell us then, How do we know but they might have study'd them privately? Nay, some of no mean Character tell us, This is nothing! Men in Fevers, but most certainly Dæmoniacks, have spoken Languages they were before ignorant of. If we tell them, and prove it undeniably (as it has often been to several) that the Spirit of God does, by them, reveal
Matters

Matters remote and at a Distance ; then they reply, Who knows how far the Power of the Devil extends? not considering how presumptuous it is to rob God of the Glory of his Power, and ascribe it to his Enemy the Devil. If we tell them of Answers return'd, by an outward Voice, to secret, inward Prayers, devoutly offer'd up, in the Heart, to God ; then their Answer is, Satan can transform himself into an Angel of Light : and even, if it were possible, to deceive the very Elect. So that they have now left to Almighty God, no way to convince them that This is his Voice, but by his Strokes upon themselves. For if They should see a Man walk in the Air, or upon the Fire, they have the same Reply, Who knows how far the Power of the Devil extends? And, in Fact, a Reverend Person has said so much in Print, upon occasion of two several Persons of these Inspir'd, having been, at different times, carry'd under the Operation of the Spirit, to lay their Hands upon red hot Coals of Fire, in my Presence ; for the Confirmation of my Faith in the Matters, then, by each of them deliver'd.

One might be induc'd to believe, that Men must be sway'd by some other Motive than their Belief and Judgment, that can insist against such an unanswerable Argument as Bishop Blackhall has offer'd, for the Proof of the Divine Agency, in the Gift of Languages, in p. 145. of his Boylean Lectures. " I think, says he, it may be truly affirm'd, that " the Gift of Tongues, which was peculiar to them (the A-
" postles) and wherein they did, as we may say, excel our
" Lord himself, was more convincing than any of their Mi-
" racles. For he that saw one of their other Miracles,
" might possibly entertain some little Doubt, whether the Ef-
" fect that appear'd, to him, to be miraculous, might not yet
" be done by some secret Power of natural Causes, that was
" unknown to him. But we all know the Power of Nature
" so well, that we are sure the Knowledg of a Language
" cannot possibly be attain'd, naturally, even by a Person of
" the quickest Parts and faithfullest Memory ; but in so much
" time, at the least, as it will necessarily take up, to be told
" by Tutors, or to learn by Lexicons, what every particular
" Word of the Language to be learn'd, is, by the People of
" that Language, design'd to signify : Because Words have
" not a natural Relation to the Notions or Things thereby ex-

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" press'd ; but are mere arbitrary Signs thereof. So that
 " whoever knew the Education of the Apostles, and that they
 " were, before, altogether ignorant and unlearned ; and yet
 " saw them, every one, on a sudden, on the Day of Pente-
 " cost, able to speak readily, in all the Languages of all
 " the Nations under Heaven (from whence had come some
 " of the Jews, who were present at Jerusalem, at that
 " time) could have no possible Doubt of their supernatural
 " Assistance. They that heard them speak Tongues, which
 " they had never learn'd, could not but conclude that it was
 " the Spirit that gave them Utterance, because nothing
 " else could give it. So that this was not only (as their o-
 " ther Miracles were) a Proof of Inspiration, but likewise
 " an Instance and Example of it. It was a Proof of an
 " inward and invisible Inspiration, by an Inspiration, as I
 " may say, outward and visible ; by an Inspiration that was
 " discernible even by the bodily Senses of all those that were
 " present.

And if this be so, that the uttering only the Words of an
 unknown Language, is a Testimony of Divine Inspiration ; then,
 a fortiori, must the Divine Power and Agency be acknow-
 ledg'd, where not only other Languages, but also a great deal
 of the Learning, that is contain'd only in the Books of those
 Languages, is given forth, tho it be in the English Tongue.
 When an illiterate Mechanick shall not only write, under the
 Operation of this Spirit, the Names of Solon, Lycurgus,
 Cræsus, Cyrus, Demosthenes, Themistocles, Plu-
 tarch, Rutilius, Scipio, Hannibal, Alexander, Regu-
 lus, Scævola, Cato, Fabricius, Cicero, Catiline, Cæ-
 sar, Pompey, Augustus, Trajan ; and as many more, whose
 Lives, Actions and Sayings are recorded in the many antient
 Latin, Greek and Egyptian Historys ; but also aptly quote
 them, their Sayings or Actions, pertinently to the Subject in
 hand : He that will stand against both these Testimonys,
 jointly, is I fear beyond the Power of Persuasion. But if
 such Persons would act sincerely, I would dare to leave it to
 their own Consciences, whether if they themselves should go
 up to their Pulpit, with their English Sermon in their Hands
 (or in their Heads) in order to preach it, and, all on a sud-
 den, should pour it forth fluently in Greek, without any He-
 sitation ; whether they would not think it the mighty Power
 of

of God upon them; or whether they would rather think, that their having read Greek Authors at School many years before, and the Greek Bible upon occasion, since, was the natural and only Cause of that sudden Transformation of them, from an English Preacher into a Demosthenes.

However, God will not leave himself without more kind of Witness, to their own Consciences. And therefore behold an Evidence of another Nature, to the wilful Blind, that would ascribe to the Devil all the extraordinary Gifts of the Holy Spirit: Will ye ascribe his Graces also? Will ye give him the Power of Sanctification also? And do ye not then throughout make God and the Devil the same? It was for Envy that the Chief Priests deliver'd up our Lord. O beware that Envy do not hurry you on to blaspheme against the Holy Ghost. Was not this an Argument, O ye Professors of Christianity, in the Mouths of your Champions, against Heathenism, that your Doctrine was of God, because it sanctify'd the Soul: that it made those who before were good, and Men fearing God, to quit the World, its Wealth and its Honours, as well as its Poms and its Vanities; and those that were Servants to the Flesh or the Devil, to quit that Bondage, and to become pure and holy? And does the Devil operate now as the Holy Spirit of God did then? Well! Man cannot convince where God cannot, and God as it seems cannot hitherto by his still Voice: For he will save no Man by Force, and against his own Will and Consent.

That unhappy World before the Flood, tho they were sunk into the gross Darkness of Ignorance, yet they had but that one Person to warn them of their Destruction. But now, and before this Overturning of all Things, God is pleas'd to magnify his Mercy to a much greater Degree. Altho in this present World Men are sinning against Noon-Day Light, and with a high Hand; yet, as the Apostle says, where Sin abounds, there does Grace much more abound. And therefore, Now, he is pleas'd to send forth Messengers of all sorts; with Calls and Warnings to a wicked, perishing People. Here are near an Hundred in one City (beside what are risen up in divers other Parts of the Kingdom) of almost all Ranks, and all Capacities. Here are Some, Gentlemen, Tradesmen, Servants: Men of Education, of Parts, and some Learning: those also that have none of any of these. Here are Persons

come

come to Years of Discretion and Consideration ; that had a good Repute in their respective Stations, and knew the Use and Value of it : and here are also Children, ignorant, from Education, of even the very Rudiments of Religion. Here are some of an exemplary Piety in the former Course of their Lives : and, to the greater magnifying the Power of God, and clearer Proof that This is his Work, here are some that have been utterly estrang'd and alienated from the Life of God, that do also give Testimony to this Spirit : that are over-rul'd and do speak by it ; and, which is more, do live and walk by it. It is God only that can invent what other Course to take, to convince obstinate Men that This is from him.

Perhaps there is not that thing that can be thought of by one Opponent, as a convincing Testimony to Him, but what will be objected to by another. If the Dead were rais'd, some would say, either that the Person pretended to be rais'd was never dead, but only in a Trance : or, if bury'd, then, that it was a Cheat, that he was bury'd alive, and that there were some Passages under ground for his Reception : or, if they saw the Person when dead, they would not own any one living, after that, to be the same Person. And therefore, tho it be a little Digression on this Occasion, I would ask such Unbelievers, what Pretence they can have to expect, if such a Miracle should be, or had been, wrought, that it should be an Evidence to them ; I mean, that it should be visible to them.

As Faith is such a Divine Gift, which they that have it not, can very hardly form a Notion of ; so neither have they, in Act, those Divine Sensorys that take in and judg of the Objects of Faith. Suppose they should see One, whom they once knew to be a Lover of Mony, expending by Bags-full in Acts of Charity, and selling all his Possessions and Substance for the same Purpose ; what could such Men think of such a Man, but that he is out of his Wits (according to their Judgment of Things) in a Dementia quoad hoc, as they call it ; how rationally and soberly soever they hear him reason, and in all other Matters govern himself ?

To talk to these Unbelievers, of Vision ; is to as much purpose as to talk Mathematicks to a Child. They have not Eyes, to see those Realitys that Vision presents ; no more than

the naked Eye can see those Objects, which only the Perspective Glass brings into View. None will say that the Glass does then create them, because it renders them visible : nor that it creates the Figures in the Imagination only. When the Prophet's Man, 2 Kings V. 6. (upon his Master's Prayer, that the Lord would open his Eyes) saw the Mountains covered with Chariots of Fire, which he did not see before, to wit the Angelick Host (for so the Psalmist tells us, Psal. LXXV. 17. The Chariots of God are μυριοπλάσια, a thousand thousand, even many thousands of Angels) will any say that That was only a Representation upon his Imagination? We find in Luke XXIV. that when our Lord walk'd with two of his Disciples to Emaus, their Eyes were holden, that they could not know him. Now, that sort of Deceit is felt, and in a much greater Degree, does Infidelity naturally beget, in the Sight of Unbelievers. "Εαν μὴ πιστεύσῃτε, says the Prophet, ἔσθε μὴ συνῆτε ; unless ye will believe, neither can ye understand, Isa. VII. 9. For we see that after our Lord was risen from the Dead, and convers'd forty Days upon the Earth with his Disciples : and that he went from Jerusalem into Galilee, and came back again to Jerusalem, and convers'd with them there till his Ascension, yet he was never seen by one Unbeliever. So St. Peter tells us, Acts X. 41. that God did not make him visible, ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, to all the People ; but only to Witnesses chosen, even to the Disciples. And though once it was to Five Hundred, yet they were all Brethren, Believers. And those Saints that the Evangelist tells us arose at the Resurrection of our Lord, and went into the Holy City, he says only that ἐνεφανίσθησαν πολλοῖς, Mat. XXVII. 53. they appear'd unto many ; but not that they were manifest or visible to all Men.

Surely Almighty God did most wisely, as well as justly, in not giving such Evidences of our Lord's Resurrection, as might necessitate the Belief of his Enemies, whether they would or no, that he was no Impostor : because it might have been very well expected, that such malicious Wretches as would not be convinc'd by his Holy Life and Doctrines, but followed him with detraiting Tongues and horrible Calumnys even to his Death, would not have given credit to their own Eyes. But would have said, and thought, that their Eyes were im-

e Perspe'd on; and that it was not He, but the Devil in his Like-
 Glass d's. And what then could convince such a stubborn Will?
 nor that ful Prejudice is as strong and forcible a Cause of false
 the p' reasoning, as bodily Impotence is, of any Defect in the Senses.
 ayer, th' Lord has told us, John XIV. 17. That the World
 ns cover cannot receive the Spirit of Truth, because it seeth
 e, to n not: That is, tho they have Eyes, yet they cannot per-
 A.LXVII ve. Now if I should ask these Men, How know they that
 thousand r. Emes was not rais'd at the Time predicted; they must
 ill any s' n it not to be a sufficient Answer (even if they had been
 agination en at the Burying-Place) that They did not see him. For
 lk'd wi have shewn, out of the Scriptures, that the Eyes of Unbe-
 e holde vers are holden: they are too dim to perceive a rais'd Bo-
 rt of D And, to this purpose, have I heard, in Inspiration, spo-
 natural n thus, as from an Angel: If the Pleasure of the Eye
 is e'u'w the greatest, when it is exercis'd upon material,
 believe w, gross, pitiful Things, as Gold and Silver; then
 e see th' at is the Pleasure of a more refin'd Intuition of more
 ers'd f' ble Objects? Ye Men call the Things, of which
 t he we have the View, with your corporeal Eyes, Sub-
 in to Je stances. Therefore you conceive them to have a Re-
 Ascension ty in them, more than Things that are not obvious
 eter tell to your corporeal Eyes. But how, O Fellow-Crea-
 sible, s res, does such a Notion sute with your Souls spiri-
 but on al, your spiritual Being? Why, you allow us An-
 And th' els to have a Delight and Felicity superior to yours.
 all Bre tell; and do you think our Felicity arises from the
 Evangel objects of your Senses? Don't confine our intellectu-
 went in Enjoyments to your narrow Scantlings. Believe it
 ray not, there are Objects suted to Spirits, that are
 ny; b nevertheless real for being suted to Spirits. And
 then it pleases God to reveal by Vision; if the Things
 justly, n seen, by the new-form'd Eye, were Non-Entities;
 tion, a hat then is Vision, which so much of the Scripture
 her the as communicated to Man by?

But to return. This City of London has been warn'd and
 arm'd with this Voice; in every Quarter of it, and all
 follow'd it, continually, for above a Year. There have been
 even t'ree several Books of Prophetical Warnings of the E-
 v'n Eyes rnal Spirit, publish'd to the World; spoken by one Mouth.
 vere im sfer which, and "That the World might see that the La-

" bourners in this Vineyard did agree in Doctrine, and the
 " chief Import of the Message : that the World might have
 " Opportunity to observe, from the Difference of Stile, that
 " they are not taught one of another : and might also be con-
 " vinc'd that their Discourses are above the natural Capac-
 " ities of the Persons : and be able to gather that they are in-
 " der the Direction of one superior influencing Spirit : and to
 " take off the Force of their Dependence upon any Man, as is
 " imputed to them : and also that they might be more pub-
 " lickly known, before they be employ'd more publicly.
 There was, for these Reasons, by Order, another Book pub-
 lish'd ; of the Warnings of fifteen Persons more. And now
 for one Reason more than those before-mention'd, is this Book
 of Warnings publish'd.

They are the Warnings of a young Man who carry'd on
 formerly, a considerable Mechanick Trade : His Parts and
 Capacity lying that way ; but, out of his Business, valuable for
 neither : having had no Education to any thing else. So that
 he could scarce read intelligibly, or write legibly. He had
 the Misfortune to grow up as he was born, that is, as the
 wild Asses Colt ; which betray'd him to all those Vices, to
 which the want of Government exposes Youth. So that, in
 truth, he could be esteem'd, as to his Conversation, by none
 but such as were his Companions in Folly. Not but that his
 Parents would have done well for him ; and they had where
 with. His Grandfather was a Clergyman, near Totness ; a
 Holy Man, and died at a great Age. His Father also was
 a Man of Substance, a Merchant ; and a charitable Man ;
 but being too much inclin'd to Suretyship, impair'd his Sub-
 stance, and went into the Army ; and died in the Service of
 the Crown of England. But however he would have done
 well for this his Son ; but He was unruly, and ungovern-
 able, even to that Degree, that I cannot speak too bad of him.
 Only I must be so just to him as to say, that he ever had
 a charitable Mind, tho he did not live as a charitable Man
 ought to live. He was kind in his own Nature : and would
 give to all that ask'd him, tho he did not give always out
 of a good Inclination ; but rather out of Pride, or for to be
 call'd a liberal Man.

As his Gettings in his Trade were considerable, and his Ap-
 petites unbridled ; he wanted neither Fuel nor Flame : and

and his Youth, with an uncommon Strength of Body, serv'd but to blow the Fire; Passion and Pride being the natural Effects of Strength of Body: and when those are again work'd upon by Wine, what a Hell-Flame do they make in the Man that is the Subject of them!

This then was the State of this poor unhappy Soul, at the time when he first went to hear the Prophets, as the Word was. Altho He had, with the rest of those of his sort, such an Abhorrence of them, that (They providentially using to meet in a House just opposite to his Dwelling-House) He went thither, in October 1707. with full purpose to disturb them, and even not without some Intention of throwing them out of the Windows (being an intrepid ruffianly Fellow) and had flung up the Sash-Window with that purpose (I would observe, that he then came, directly, from the Company of idle Women; and was also in Drink.) But being, by one of them, under the Operation of the Spirit (even after he had laid his Hands on the said Person) told some of his particular and most secret Sins: and exhorted, in the Name and Person of God, to Repentance: with very gracious Promises of Pardon and Acceptance; it instantly reach'd to the inmost Part of his Soul: it made his whole Body tremble: and made Tears to flow, in abundance, from those Eyes, which had not shed a Tear before, in many years of his Remembrance: and wounded that Heart, which his Memory could not inform him, whether ever it had regularly and seriously offer'd up a Prayer to God in his whole Life, neither knew how to do it, in any other way than a Wish; for he could not even repeat the Lord's Prayer. And, from that Day, every Meeting that he attended to, it pleas'd God to increase his Faith more and more: and as his Faith increas'd, the gracious Promises of God to him did also; by the Mouths of Many, almost All of the Inspir'd. Indeed I must own, that of many Thousands of Blessings that I have heard pronounce'd, the Promises that have been in His, did the most shock my Faith. When I heard the Promises of the Gift of Languages made to him who could speak only English, and that in the most Plebeian Vulgar Dialect: and (beside the Promises of the miraculous Powers) That of Vision, of Revelation, of expounding the Scripture and the Mysterys thereof to, I think, the most rattlebrain'd, illiterate Man I have ever

ever met with : and when I heard a Scoffer, who was present at the pronouncing of them, ask him presently after, in Contempt and Derision, Dost thou believe any of this will ever be ? and he answer'd, Yes, I do, all of it : for it is God that has said it, and nothing is impossible with Him : indeed I stood silent, willing then to wait, before I could declare my Belief of it.

As to his Education in Learning, it was never higher than to read, and that but very sorrily : even at this day, every one in his Family, that would profit by his reading the Scriptures, must have also a Bible in their own hand. But he was never taught to write, not to form one Letter, or so much as to hold a Pen : neither was he bred to any thing else (for he would take to nothing that was good) ; until an Uncle of his, who was a Woolcomber, took him, to teach him his Trade. But, as untoward Youth love Liberty, He soon left his Trade to get into the Army of King William, which was then going for Ireland ; and in which he had a near Relation, who was an Officer, who receiv'd him as a Cadet : being a pretty Youth to see to, but a Seed-Plot of all Vices. There he continu'd several Years, (to the no great Improvement of his Morals, it may be fear'd) ; and was in all the Sieges, and in every Battel that was there fought ; the Tokens of which do still appear, by the many Scars of Cuts and Shots, in his Head and Body, which he there receiv'd. When that War was ended, he took to the Woollen Trade again, on his own account ; and follow'd it in such manner, as those Men do who know not God : and to whom, in Dealing, whatever is safe is lawful. This was the Education of his Youth, and the Practice of his younger Years.

I did observe before that his great bodily Strength and Courage dispos'd him much to Resentment : and being once, upon an unhappy Quarrel, committed to Newgate ; he there lay neglected by all his Friends. And finding himself in distress, and that none would come near him, He, in order to write to some of them, took Pen and Paper and a printed Book ; and thence, without any Instruction, form'd some sort of Representations or Figures, which to his Understanding were to stand for such and such Letters : but not easy to be understood so, by any other Person that shall see his Hand-writing ; even now after several years occasional using. But his Spelling, in the

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English Tongue, is intolerably bad, even beyond Imitation by any Person of Ingenuity. And indeed all his Writing is but as Spelling : for he speaks out every single Letter that he writes ; Letter by Letter, as he writes it ; as a Child that is learning to spell at School. As to his natural Qualifications, six hours Conversation with him out of the Operation of the Spirit, or the Character of any of his old Comerades, or of others who knew him formerly, will be a better Demonstration of the Extent of his Parts and Abilities, than any Argument I could bring for the Proof of such Description as I should give.

I do not deny but that he had, in the way of his Business, all the Astutia, Craft and Cunning that any Dealers, void of a Sense of Religion, and whose Heart was set upon Gain, may be suppos'd to have : which yet may be without what we call Wisdom, Parts, Wit or Sense ; and, in fact, was so in him. So that, upon that account, I cannot much quarrel with a Book of Ribaldry, lately publish'd ; wherein, in the Character that is given of Him, he is call'd a Silly, Confident, Saucy, Scandalous Fool. Only in This ; that tho perhaps it might, once, have been his Character, it certainly is not so Now.

This then is that Instrument whom it has pleas'd God to magnify his Mercy in, and to offer it to Others by : whom he has honour'd with the greatest Gifts of any yet in this Dispensation (of which Matter, with Submission, I believe I am the best Judg) : and also whom for wise Ends, best known to himself, he has been pleas'd to give for a Mouth to Me. Which, from time to time, for fifteen Months past, has deliver'd to me, sometimes in Words, and sometimes in Letters by the Post, Orders manifold to be executed by me ; in answer to my secret Prayers. Whereof some, viz. such as were offer'd up, he being present, were never form'd into Sounds nor Letters, and whereof divers were Directions in my domestick and personal Affairs. My Testimony is not single in this Case : there are many that are Believers in this Dispensation, and divers that are not, both in City and Country, that can testify the like.

I know it is a true Proposition of the Man in the Gospel, that God heareth not Sinners ; not while they continue such : and that the Speaker of these Warnings has been a very great Sinner, the Reader does see that I have, for the Glor^y of God, confess'd :

confess'd: Neither do I believe that the Gifts of the Spirit do in any wise render a Man impeccable. In fact we see that, not only Balaam the Prophet was a Sorcerer, and an Adviser to Whoredom and Fornication; but that the inspir'd Christians also in the Church of Corinth, were chargeable with great Disorders: That even to the Apostle, when he would do good, evil was present with him; and that the Flesh lusts against the Spirit, even while the Spirit lusts against the Flesh. Sanctification is a gradual Work; and even the precisest Pharisee must own, that it is a hard thing (tho not impossible) for a Man that has been accusom'd to all sort of Evil, to work an intire Change. But God knows it, and I know it, and his Family and a large Neighbourhood know it, that he daily strives and struggles: That he is daily exercis'd, as good Cornelius was, in giving much, very much Alms among the People, and praying to God continually; preaching to all, and in all Companys, Repentance from dead Works, Renunciation of the World, and other Gospel-Duties; with great Fervour of Soul, with much Tears, and with great Demonstration of the Spirit: and sparing no pains, more especially, to reduce those whom he has formerly drawn into Sin. Which Matters of Fact if any will deny, they will bring upon themselves the shame of being found Lyars by a Cloud of Witnesses. And if sometimes, before the Work of Sanctification was so much wrought in him as, blessed be God, now it is, a sudden Temptation had taken him unguarded, and made him break out into Passion; it was the Duty of the more strong to have restor'd him in the Spirit of Meekness, considering lest they also should be tempted. It were well if all that judg, would remember, that to his own Master he must stand or fall. And God, in his own way and time, will justify him; for he never fails those that put their whole Trust in him. To the forward Judgers it was that our Lord said, Ye are they that justify your selves before Men, but God knoweth your Hearts: For that which is highly esteem'd among Men, is Abomination in the sight of God. The Wise Man tells us, that there is a Generation that are pure in their own eyes, and yet are not wash'd from their Filthiness: And that there is a way which seemeth right to a Man, to a God-I-thank-thee Man; but the End thereof are the ways of

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Death. *Yea and God himself, by the Prophet, has told us, that They that say, Stand by thy self, come not near to me, for I am holier than thou ; they are a smoke in my nose, Isa. LXV. 5. For it is not the Hearers of the Law, that are justify'd before God, but the Doers. To every such shall be Glory, Honour and Immortality. This is the Comfort of Him, and every other Penitent, That every one that fears God, and works Righteousness, is accepted of him : That our Lord came not to call the Righteous, the Self-Righteous, but Sinners to Repentance : It was with Them that he did eat and converse ; and told the righteous Pharisees, that they should see Such sit down in the Kingdom of God, and themselves shut out.*

And as out of many that are call'd, some few are chosen ; it has formerly seem'd good to the Wisdom of God, to chuse such as have been great Sinners, (as Mary Magdalen, who was the first Preacher of our Lord's Resurrection), for the greater Instruments of his Glory. For he will confound the Wisdom of the Wise, and by things which are not, bring to naught things that are. For he will have no Flesh to glory in his sight. These Things are indeed a Stumbling-block to the Righteous, the Wise, and the Learned. The Welcome of the Prodigal Son went to the heart of his Brother, that boasted, nay expostulated for the Exactness of his own obedience : Our Lord himself was set for a Stone of Stumbling ; for the Fall, as well as the Rise, of many in Israel.

But as the holy Angels do rejoice in the Conversion of great Sinners, so God shews us, how his own Bowels do yearn over repenting Ephraim, Jer. XXXI. That is the Comfort of his Man ; and it is his further Comfort that our Lord has said, Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil, for the Son of Man's sake. And that it may be so, viz. a Comfort to him and to all such Penitents, as are under the Reproaches of those who think themselves not so bad as He, it has pleas'd the Holy Spirit to give many of these Warnings, in some of which does appear God's Tenderneß to returning Sinners ; and in others, his Declaration that he will take the part of all that are rejected and despis'd (For it is not pleasing to that loving Father to see any of his Children in mi-

fery): and will humble those that think highly of themselves, and presume to judg of others; especially of those that are under the Hand of God, in Bitterness of Soul, Trouble, Sorrow or Affliction of any kind. For indeed He has taken the Unkindness of the Brethren (which was the Effect of their great Contempt of him) so to heart, that it did almost sink him, even to Hell; and might have had unhappy Consequences, but that God in Mercy comforted him, from time to time, in answer to his continual Prayers and Tears. For since I have known Man, I have never seen such a Penitent, (nor never heard or read of since David) whose penitential Tears have been so abundant. So that within these twelve Months past, he has almost lost his Sight thereby; and which sometimes I have seen so vehement (from the bruising of his Soul) with such strong Cries, in most moving Prayers, as has put a whole Room-full of Company into Tears with him. But it is no new thing for the Scorners to make a jest, even of this, (and so does the Author of that Book which gives the aforesaid Character of him); for just so was David treated: When I wept, and chasten'd my Soul, even That was turn'd to my Reproach. Psal. LXIX. 10.

But admit this poor Man might slip, or give way to the Devil's Temptations to fall into those accustomed Sins he delighted in: admit it should it be so, (as I hope, and believe from the bottom of my Soul, it is not so: yet admit it were) Was not the great Apostle Paul batter'd and persecuted by the Devil; as will appear in many Texts of his Epistles? Does he not thus say of himself, Rom. VII. 14, 15, 18. (it is presumptuous, it is destroying the Bible, to say he there speaks of any other Person.) Does he not say, I see a Law in my Members warring against the Law in my Mind, and bringing me into Captivity to the Law of Sin, that is in my Members? even He, who, in Chap. VIII. v. 23, tells us, he had the First-Fruits of the Spirit. Does he not go on to say, That which I do, I allow not? Nay, and What I hate, That I do? I pray, what was That? Was it good or evil? And does he not at last cry out, O wretched Man that I am! who shall deliver me from the Body of this Death?

He search'd deeper into himself, than other Men, perhaps are willing to do: and so he found the Spring-head of Evil

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even that natural Corruption, that was ever bubbling up in his Soul. And therefore having arriv'd to this happy Knowledge of himself; Humble Soul! says he, If I must glory, I will rather glory in my Infirmities; that the Power of Christ may rest upon me. Therefore I take pleasure in Infirmities, in Reproaches: and is not ashamed of owning the Thorn in the Flesh. And tho, thro Infirmity of the Flesh, he preach'd the Gospel to the Galatians; yet we see They did not despise him for that Temptation which was in his Flesh, nor rejected him: but receiv'd him even as Jesus Christ, Gal. IV. 14.

God knows the hard and severe, even unmerciful Judgment of Man; that his Mercy is not like God's: and therefore He will not put the Rod of the Wicked, not even into the hand of the Righteous. Our Lord bad the Self-righteous, to learn that Lesson better, I will have Mercy and not Sacrifice. No, He is not the richer for any Man's Debts to him; nor the poorer, if he can cancel all his Scores at one stroke. Why should it then be such an Offence to Man, that God should be so easy, so ready to forgive Sins? David tells us, Psal. CIII. that the Lord is plentiful in Mercy; even as the Heaven is high above the Earth: that he is ready to forgive. And Psal. XXXII. 5. I said I will confess my Transgressions unto the Lord, and so thou forgavest the Iniquity of my Sin. Yea, without saying so much, he did it to the Sick of the Palsy: for he has said, by the Prophet, I am found of them that sought me not. O cruel Man then, to bound the Mercies of God! Alas, what are Sins to Him? He hates not the Sinner; it is only the Sin that he hates. Cannot he pardon the Sinner, and change his Heart? Where has he ty'd himself to Rules; that so many Steps the Sinner must advance, before He advance towards him? Has he not said by the Prophet, Thou hast not call'd upon me, O Jacob; neither hast thou honour'd me with thy Sacrifices, O Israel: but thou hast made me to serve with thy Sins; thou hast weary'd me with thine Iniquitys: Yet I, even I, am He that blotteth out thy Transgressions, for mine own sake; and will not remember thy Sins. Isa. XLIII. 22, 23, 24, 25. Has not the Parable shew'd us, that the Lord forgave five hundred Pence, as soon, and as frankly as fifty: and even without

their asking, merely to beget, in them, Love towards Him. And that to him, that had Nothing to pay, his Lord forgave ten thousand Talents; altho he ~~was~~ little worthy of it? Nay, I believe some poor Souls can speak it by Experience, in this Dispensation, that they had never come to God, (the Sense of their own Sins, and of the Terribleness of God's Justice were such Discouragements to them) had it not, as I may say, begun on God's side, in overt Act, (as well as by his inward Working in the Souls of All that come to him), by a free Declaration of Pardon to them, for what was past, and an Invitation to begin a-new: that Now all Scores should be wiped out, and their Burden taken off; to try if, from thenceforth, they would run in the ways of God's Commandments. O what joyful News must that be to a poor Soul! and that will naturally make it return this Answer, Lord, since thou hast thus set my feet at liberty; I will, now, walk before the Lord, all the days of my Life.

Nay and those also, who are not flagitious Sinners, who do mourn for their Sins, and fear, and endeavour to serve God after the inward Man, They have the same need of Consolation; and do in like manner receive Comfort from such Declaration of a gracious God to them. I will here give the Reader an Instance of one whom I knew, under great and terrible Fears and Apprehensions of the Displeasure of God; upon some Words, in a former Blessing, misconstru'd: even to Anguish, Horror, and Agonies of Soul, which Words could not express; but yet known (then) to none but God. Who, after some days, coming to an Assembly, wherein it pleas'd God to dispense the Tokens of his Favour, in speaking to every Person in particular; he thus, after to above twenty others, bespoke this poor disconsolate Soul: Be not afraid of Me. Thou hast fear'd Man: but to be afraid of Me, 'tis not agreeable with the Disclosure of my Treasures of Kindness, that have been open'd to thee. Therefore why shouldst thou admit a Thought of fearing? Where there is Love to Me, it must cast out all Jealousy. For, no one, that finds in his heart that he loves God, can justify a Thought of doubting that God loves Him. That's to suppose himself more righteous than God! Therefore, only look to thy own Soul; and That represents the Face of God, upon it. Thou mayst know

me by That, fully. There's no other knowing of Me, but by what thou findest in thy Soul.—Which, like the Wind and Sun, dispel'd the dark Mist, in a moment ; and bright Rays of Comfort succeeded.

But what if a poor Creature, after gracious Declarations of Pardon from God, do continue in a wicked Course ; shall we therefore conclude, that it was not from God that That Pardon was pronounc'd to him : that it is too much Goodness for God himself to shew, to pardon the Unworthy, those that slight his Mercy ? Oh presumptuous Man, to think thus wickedly, that God is such'a one as thy self ! Has he not said by the Prophet, All the day long have I stretch'd out mine Arms, to a rebellious and gainsaying People ? Isa. LXV. 2. Oh see how he expresses his tender Compassion, by the Prophet, In a little wrath I hid my Face from thee, but with everlasting Kindness will I have mercy on thee. Isa. LIV. 8.

And let not our Opposers say, that this is Encouragement to the Sinner to sin, when Pardon is granted so easily. For, even if he had turn'd thereupon, and had become righteous ; (and consequently one of such, as of whom God has pronounc'd, He shall surely live, Ezek. XXXIII. 13.) yet if he trust to his own Righteousness, and commit Iniquity ; even He (and much more, then, the Sinner that seeks not after Righteousness) shall surely die : all his former Righteousness shall not be remember'd, nor God's Favours in that time, either confer'd upon him, or promis'd to him ; but in his Iniquity, and wilful Trespass, he shall die.

I have enlarg'd a little the more upon this Subject, because of the Objections, that some of our Opposers have made, to the Blessings, which, at Assemblies, have been sometimes pronounc'd to particular Persons ; and, to some, That of Forgiveness of Sins. They may remember, that to Naaman, upon only his Desire to mix the Worship of the True God with That of his King's Idol, the Prophet said, Go in peace.

But those of our Establish'd Church cannot, I think, with any good Grace object against this ; since our own Liturgy declares the Forgiveness of Sins upon so very easy Terms as it does. As first, in the Office of Confirmation ; where, upon the Persons confirm'd their answering, I do, to a long Question of several Articles, (which, as we may without Uncharitableness

charitableness judg, from what may be observ'd at the Performance of it, they very little understand) the Bishop declares in a Prayer to God, Thou hast vouchsafed to regenerate these thy Servants (*whom I never yet saw other, in City or Country, than a Croud and a Tumult*) by Water and the Holy Ghost; and **HAST GIVEN** unto them Forgiveness of All their Sins. And in the Office of the Burial of the Dead, even of the greatest, and most scandalous Sinners (*so they have not been excommunicated, or their own Executioners*) we say that God has taken to **HIMSELF** the Soul of our dear Brother there departed: and that we commit his Body to the Ground; in sure and **CERTAIN** Hope of the Resurrection to eternal Life. How can they that repeat and approve of all This, blame this new Dispensation, wherein (if there were no other Proofs of Divine Agency therein, yet) the Sinner, who there believes that he receives a Blessing from his merciful Father, is, at That time at least, in good Disposition and serious Frame: he wishes for it, he desires it, he comes humbly to receive it upon his knees? To say, Who can ever think that God would bless such, or such a Wretch, that is given to drinking or sotting? Oh what Arrogance, against the Almighty, and his most endearing Attribute of Love! I'll dare to say it, the spiritual Pride of such a Self-righteous Pharisee, is more odious, in the sight of God, than the Frailty of such a poor Sott. O let us not then narrow God's Bowels, nor shorten his Hand; whose Voice still speaks to Sinners, that welcom Invitation, Come unto me all ye that labour, and are heavy laden.

And this poor Soul has hearken'd to that gracious Voice. He has been burden'd, and heavy laden: and he is come; and daily seeks, and strives, and struggles: and him that comes to me, our Lord has said, I will in no wise cast out. Men indeed may cast out of the Synagogue, and shut out from their Assemblies; but the Lord will find such a poor Soul, after he is so cast out; and will give him Comfort, and a Communion with him, and will come and dwell with him. In a Letter, upon Occasion, thus he speaks——The Remembrance of my foolish past Life, made them think me unworthy of their Conversation; without respect or regard to the Mercy, or the Power of God, who

teaches

teaches Sinners his Ways. For my part, I am not for finding fault with any: It would be a great Guilt in me, to arraign other Mens Sins, and tear my own out of the Indictment; who have been so grievous a Sinner.

Well, but if he be reform'd, say some, from his former wicked Life, it is so much the better for himself; and so let him rest. But to pretend to be a Prophet, to deliver the Word of God to the World, his earthen Vessel is too coarse for such a Treasure; it is a mere Potsberd. That he that cannot talk to a Man, tolerable Sense; should join himself to the rest of the Inspir'd, and pretend to speak as from God, is what will not, it seems, be allow'd him.

O poor Man! poor Worm! and what hast Thou, that thou hast not receiv'd? Does not, as Job says, the Inspiration of the Almighty give Understanding? And in fact, do we not see that there are many things, which God would not bring to pass by himself alone, that Men may not say he is a Lord absolute: neither would he bring them to pass by the hands of the Mighty, that it may not be said he takes help of human Favour: which afterwards he performs by the Hand and Industry of some Man beaten down of Fortune, forgotten among Men, and despis'd? The Inheritance of the House of Isaac descended to Esau; but yet Jacob, who was but a plain Man, Gen. XXV. 27. did not only buy the Inheritance of his Brother Esau, but did also obtain the Blessing. Joseph the Son of Jacob was the least of his Brethren, and the last of the eleven Tribes; but, in the end, it was he alone that came to Advancement, that found great Grace with the King of Egypt. Of the seven Sons that Jesse had, David was the least, and the least regarded; sent into the Field, to keep the Sheep: but, in the end, even King Saul was, of God, rejected; and this very David chosen of God, to be King of his People. We see also that Elisha, who among all the minor Prophets was the least; for he was call'd from the Plow, and a Servant only to Elijah, that pour'd Water on the hands of Elijah, as 'tis said: and whom all the Sons of the Prophets thought that he knew nothing: Dost Thou know, said one, and another of them, that the Lord will take thy Master from thee? but at length unto Him, and unto none other, was given a double Portion

Portion of the Spirit. O let not Man then, pretend to judge of God's Ways, nor of his Instruments: for where he does not find fit, he can make fit; even a dumb Ass, to reprove the Madness, the Folly, of a Prophet.

As his Repentance has been more evident, to those who would see it; so also has been God's Acceptance of him, and gracious Vouchsafements to him. And for this very Reason, even that he might not be exalted by the Abundance of Revelations (greater than is fit for me to express) and also of those Gifts, which, as I have said, have far exceeded those of All the Inspir'd; God has, in his Wisdom and Goodness, given him this Thorn, this Buffetter, to wit, the Unkindness, the Contempt, and the Revilings of those from whom he had reason to expect better: and whom he dearly loves, and daily prays for. But God, in his own time, will set Things to rights, as may prove most for his Glory.

As to that sort of Warnings before mention'd; tho divers of them, having been spoken upon the same Occasion, in different Companies, and at different times, may, as to the matter thereof, be in some part the same: yet, tho it have been so often treated of, the Reader will however find it, always in different Words and Manner of Expression: which is another Testimony, to all who know Him, that they are not his own natural Words.

As to the Gifts of the Holy Spirit, with which it has pleas'd God to endow him, under its Operation; beside that of answering secret Prayer by his Mouth: that of Languages: of human Literature, in the Mysteries of the Christian Religion; in Rabbinical Learning; in antient Greek and Roman Histor; in the Latin Poets: that of Exhortation, with great readiness of Scripture-Proofs, even in Conference always opening the Bible at the very Place requir'd, (for he could no more find a Text upon his own Skill, than a Child of five years old): I say, beside these, his Visions are, as his Prayers, almost all day long. So that he is present in Spirit, he hears things spoken by Persons, and sees things done (such particular things as, for wise ends, it pleases God that he shall) many miles distant from where he is then in Person: and reads Papers and the Contents of them, as it is the Pleasure of God to communicate them to him; even some that are not at that time expos'd to human eyes; but lock'd up, or in bundle:

to judge and others that are coming by the Post, even from other Countries. So also is his Gift of Discerning; whereby God has enabled him to know the State of the Soul of Persons present; in whose Company he never was before; and to whom he was a perfect Stranger. He has frequently reveal'd to himself, and sometimes to me, the particular Sins they were guilty of: and has known which in the Company have been harden'd Sinners, which have been Hypocrites, and which are the Fears of God.

When first I was, by Command of the Holy Spirit, join'd to him; and commanded to advise, esteem and love him, which was in Febr. 1707; I must confess, altho I then daily receiv'd, from the Holy Spirit the Comforter, such Consolations by him, as have born me up, all along, under very great Trials: yet I saw so very little in him that could make him tolerable for a Companion, when out of Extasy; Oh so tame, so insipid, so poor and barren a Conversation, and so weak, as well as slenderly stock'd, a Memory, as within half an hour's time to tell the same Tale over again, and this twice or thrice in a day to the same Persons, still as new! that I have often pray'd to God to turn my Heart to him; and to subdue, and forgive in me that foolish Pride, too apparent in all Mankind, in the Contempt of those they account ignorant or weak. But it was soon after reveal'd to me by his Mouth, under the Operation of the Spirit, that therefore it was that God chose him; to be a Stumbling-block to the Conceited, of both the Righteous and the Learned: and to make his mighty Power more manifest by His Weakness. But that I should take Comfort; for that, beside other Gifts, God would make him as wise naturally, as he was spiritually: that he would qualify him for mine and all others Conversation: that Rivers, in comparison, of Languages and Learning should flow from his Mouth and Pen. The time I leave to God; without the least Doubt that it will be so; not only for that I have seen, and do daily see accomplish'd, so many other things that have been foretold me; some, relating to Him. But especially after so gracious an Earnest in this, already receiv'd; and of which probably there will be another Volume publish'd (from which, I believe, there is no Man so learned but may be taught): which were not to go along with these Discourses and Letters; which are only for Exhortation and Instruction in Righteousness:

In divers of which, however, the Reader will find Instances of what I have been speaking of.

And now, Christian Reader, I intreat thee not to shock'd, in thy Belief of what has been here said; upon account: as if I thought my self, on account of these great Vouchsafements to me, a Favourite of Heaven. Oh no: I know, alas, and I desire to know it more, that I am a Sinner; by the Goodness of God, taken out of the corrupt Mass of Mankind. He found no previous Qualification in me, but a teachable Mind, *τεταγμένος*: and even That I believe to be his Gift. But This I with Comfort know, that the Goodness to me, in thus chusing me for an Instrument, and Grace, has not been in vain; blessed be his Name. Moses told the Israelites, Deut. VII. 7, 8. that the Lord loved the Children of Israel, and chose them; not for that, nor for that, but because he loved them: so That is All that I dare say as to my self; He is wise in Counsel, and mighty in Working; and who shall say to him, What dost thou? We are All as the Clay in his hands: And he will have Mercy on whom he will have Mercy. Not but that every Man must own such Condescension and Vouchsafements, if it were only in the Conduct of temporal Affairs to be Matter of great Joy and Comfort, and of perpetual Thanks and Praise, to that Soul that is honour'd with them, and great Obligations to a more ready Obedience. And I may further add, That as the Gospel-State is a more clear Revelation of God's Love, than the Mosaick was; so, in this New Dispensation are there more clear Revelations of God's Love, than even the Gospel it self does reveal to us. God is coming to deluge the Earth with his Goodness, as well as with his Judgments; according to the several Dispositions of the Inhabitants thereof: of which, his daily Revelations to us are Declaration.

There are also contain'd, in this Collection, Warnings of another kind; viz. such as relate to the Prediction of Dr. Emes's being rais'd on the 25th day of May, 1708. Which, as it does fairly lead me into the Matter, I request the Reader's Patience for what further I shall say here, on the Subject.

In my former Treatise I did indeed assign one kind of Prediction, as Testimonial and Decisive; but, upon further Consideration

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deration thereof, I am sensible it was without ground. For
 e Instances I there give, for Proof thereof, are not such;
 hey are not Predictions at all, (not being deliver'd under
 phetick Influence, under the Operation of the Spirit); but
 are only Appeals to God, in their natural, human Spirit, by
 en of strong Faith, at that time. Which being join'd with
 rayer to God, to attest to his Truth, in such a particular
 manner; the Effect thereof may, I think, be more properly
 ll'd a miraculous Effect of the Prayer of Faith; than a
 ecisive Proof of a true Prophet: or of having any relation
 all to a Prophet, either true or false. Therein therefore I
 own my self mistaken. Humanum est errare. But this
 cknowledgment is of no disadvantage to our Cause; in the
 ehalf of which I shall offer this one Argument more. We
 re sure God did say, by Jonah, that in forty Days Niniveh
 ould be destroy'd. It must be own'd, that God did then know
 hat Niniveh would not be destroy'd: and yet Jonah is a
 rue Prophet. Our Opposers saying that the Ninivites repen-
 ed, and that for that reason it was not destroy'd, is nothing
 o the purpose. For God knew they would repent, and avert
 is Judgments; and yet he says by the Prophet, Yet forty
 Days and Niniveh shall be destroy'd. Now WE say that
 God did, by these his Prophets, say that such a Person should
 e rais'd from the dead, and his Judgments fall upon the City,
 upon such a Day. It appears that (whether thro the Prayers
 f some faithful and pious Souls, being mov'd with Fear
 of the Things as yet not seen, or thro the Want of Faith
 m those that were commanded to appear at the Burying-Place),
 what had been foretold (by the Spirit of God, we say) to
 come to pass on that Day, did not happen. All will own that
 it was known to God from the beginning, either that some
 would repent and pray in Faith for a Respite, or that others
 would not obey that his Command, and so the thing not happen:
 And yet this Denunciation might, for all that, be his Voice,
 as well as in Jonah's Case. The Parallel is exact. If Men
 would but thoroughly consider the Manner of Existence of an In-
 finite Being; That his Duration is not measur'd by Parts, by
 successive Motion: That there is no Prius nor Posterius, no
 Before nor After in God; and consequently that his Fore-
 knowledg must arise from other Principles than ours does, of
 any thing: or rather indeed, that it is a different thing from

what we call so in us ; they wou'd be more modest and cautious, in their determining, concerning his Ways.

It has been too frequently affirm'd by our Opposers, even to the People from the Pulpit, that That Denunciation of Jonah against Niniveh, was true in Prophetick Stile, counting a Day for a Year ; and that it was fulfil'd at the End of forty Years. But these Persons have not enough examin'd into what they so affirm'd. For, First, it no where appears in the Bible, when that Prophet liv'd : But, Secondly, That do not appear, yet it is manifest that some of his Prophecys were fulfil'd by the Wars of Jeroboam the Second 2 Kings XIV. 25. So that if we suppose him to have utter'd his Prophecys in the middle, or even in the 27th Year of that Jeroboam's Reign (which is more than they can reasonably ask of us, when perhaps it may have been ten, twenty, or an hundred Years before); and which was the first Year of Amaziah ; even from thence to the second Year of Nebuchadnezzar's own Reign, in which Niniveh was destroy'd (and which was the fifth Year of King Jehoiakim) there are 234 Years ; viz. in the several Reigns of Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, and four Years of Jehoiakim. For Tobit, who died in Captivity, at Niniveh, in the Days of Josiah's Reign, and had liv'd 158 Years after the Denunciation against Niniveh, declar'd that he died in the Faith that it wou'd certainly be as the Lord had spoken by his Servant Jonah, Tobit XIV. 4, 8.

What it will be to others, I know not ; but it has been to us, who believe in this Dispensation, an humbling Warning ; and a quieting of our Soul after Debates, Fears and Doubtings, this that here follows ; spoken to us by Inspiration.

March 29. 1708.

You expect great Things ; and you may well. But if I did the greatest of my Works first, where wou'd be the Searching and Trial of the several Degrees of Unbelief? You have already seen such Appearances of my Power, as are not found among any others, and such, as those who have seen them, ought to have been thereby establish'd. But ye, like the World, are for looking after the greater Works which I have promis'd. Now the Eager looking after Them,

as to overlook what already has been, is inexcusable. Nevertheless the Truth of God cannot but stand; and ye reasoning upon that Foot, bring my Truth in the whole Message into Question; upon every Particular, which is not answer'd according to your Conceptions: Let us therefore reason.

Is it equal with you to cast away your Hope of sharing in the Blessings of my Reign, because you cannot understand how I am true, in one particular? Remember, that humble Confidence in God, has great Recompence of Reward annex'd to it. Therefore is it equal to your selves (I pity you)? Rightly reasoning, you ought to have as much Demonstration for that particular Word ye suppose to have fail'd, as you have for the whole; otherwise ye cannot rationally reject the whole, on account of one thing, wherein ye, arbitrarily, conclude that I have fail'd.

Why can you not as well allow, that I suffer some Trials of your Humility? For there is much Arrogance in rash concluding touching God. Cannot ye allow me to try my immediate Servants; that they may be sensible of their Defect in Prayer, and Dependence, and Watchfulness, and Fear awful? If I suffer them to err, for that end, is it your Right to pervert it; and draw a Conclusion of your own? I have promis'd that those who do speak of themselves, shall be reprov'd by my Spirit in others. However, this does not deprive me of suffering to go unreprov'd, whatever I have judg'd fit to permit, for Ends of my own. And will you presume to say, that when I have declar'd such a time or thing, I cannot suffer that time to pass, without fulfilling the thing limited to it? This is making too familiar with that God, who is (notwithstanding all his Revelations of himself) still the Unsearchable: who is not bound to give account to Man, for the Reasons of his Counsel, in declaring that positive, which does not prove, in the obvious Sense, verifi'd. If I gave an 120 Years to the Old World, you wou'd, by that Rule of your own scanning, say, that I cou'd not spare them one Year longer. And can you tell that the seven Days I, at length,

length, warn'd *Noah* of, a-new, were not beyond the Term fix'd before? This I say, to put you in mind of your Distance.

If you argue with God dogmatically, then you might say that *Jonah* did well to be angry. For do you think that I am a God foreknowing all Things, at the Beginning; and that I did not know, when I sent *Jonah*, what the Issue wou'd be; and what I shou'd thereupon determine? When I represent my self, upon the Repentance of a People, changing my threatened Way of dealing with them; I do but accommodate my self to your changeable Condition: So that when Threatnings are given from Me, they do not determine against my self. The like of *Hezekiah's* threatened Death, and speedy Promise of longer Life.

I do but caution you now, against Jealousy, and Distrust of me, if I see fit not to answer, in Kind and Time, as you may conceive. Where I have concluded my self, there you may. But, take heed; look to your selves: for you will be in as much danger of Pride and a Self-Ascription, when I give my Attestations; as you now are in danger of falling away, thro unreasonable Fear that I shou'd not give them at all. You need therefore *Armour on the Right Hand and on the Left*. Fear, lest, a Promise being given you of *entring into my Rest*; you, thro *Unbelief*, shou'd come short of it.

Septemb. 3. 1708.

Because I do not work great Things, to satisfy the World that I have sent you; do you therefore, within your selves, doubt? Your Faith is to be built upon the Evidences immediate from Me, and not from the Opinions of Men about you. You have great Means of knowing, from my former Revelations, whether this do accord to the Manner of any former Operations therein recorded. But what wou'd you have said and thought, if you had been some of the first, amongst Mankind, to whom I did so vouchsafe my self? Had *Noah* doubted, because the World all disbeliev'd, he had never sav'd himself and Family. Had *Enoch* doubted, he had not walk'd with me, and

receiv'd

receiv'd my Approbation and Reward. Had *Abraham* doubted, he wou'd never have left his Friends and Country, not knowing whither he went.

Faith, in the Revelations of God, is the only proper Faith. Knowledg of God, by other Means, is not. Consider therefore how they acted, upon my Discoverys to them ; not having the Means of Assurance, that it was I that spoke to them and appear'd to them, as you have ; from the multiply'd Instances set before you. And the Authority of Scriptures is built upon my Revelations to such and such.

Do you indeed believe the Scriptures to be my Word ? If your Faith was strong in That, it wou'd not be so weak in this now, to your selves. Are ye Children of faithful *Abraham* ? Then follow his Steps in believing my Appearance. Was he in dead Sleep when I signify'd my self to him ? Was he favour'd with a Visionary Representation ? Or are ye more sure he was so, than that ye are ? If no manner of my Appearance is sufficient for Faith, what then is the Faith of God ? Even none. Why then tempt ye me, saying, Is God amongst us or no ? It is better for us to have staid under the Teachings of Men ; and better Foundation we have there, than we have now.

Every Trial makes you murmur, as the *Israelites*, forgetting all past, and only sinking under the incumbent Temptation. Is this living by Faith ? How can you pray ; since he that prays to God must do it without doubting ? How often shall I answer your Doubts, and clear the Objections, made by the World and your own wavering Hearts ; and shew you from the written Word, that there's no Temptation but what has been upon others ? And is God not faithful to carry you thro all future Temptations ? Only he requires your Faith. For without That, he cannot do for you according to his Promise, and the Word whereon you hope.

Is there Confusion among you ? Was there not the like among the Disciples, on whom the Holy Spirit, you believe, did fall ? Was there not Contention among them ? Was there not Opposition among them,

may and hard Words, yea even Upbraidings? Was not the jabbering of strange Languages, and the speaking Mixtures of several, and the Disorders of Practice recorded, as great, nay greater, than have been amongst you? And did not I speak among them in my Person, (which you overlook)? *Separate to me Barnabas and Saul, for the Work that I have ordain'd.* Was not that speaking in the Person of God, and the Holy Ghost speaking, and that in an Assembly? *And the Spirit said to me; Go thou down, for the Men wait to speak with thee:* Who was it spoke thus unto Peter? But the Record is not engag'd to give you multiply'd Instances. It is sufficient for your Faith, that you have what is mention'd.

I give you Orders, without the Reason of them. Is it more than every Governour does? Shou'd that then stumble you, because you don't receive the Reasons, with the Orders? No one can say *Jesus* is the Lord, to the full Import of the Predictions and Promises of him, but by the Holy Ghost. Is not this Satisfaction to you? Whither can you go to find the Lord *Jesus* so own'd and exalted? *He that sanctifieth, and they that are sanctify'd, are one.* Led you are, into Union with the Divine Spirit. Does he call you to any Uncleanness? And that which calls to, and promotes Holiness, can it be other than the Sanctifier? Therefore abhor every Doubt that does creep in, to weaken your Faith, and in consequence your Evidence.

But to all this, our Opposers tell us, that God has said, Numb. XXIII. 19. God is not a Man, that he shou'd lie: neither the Son of Man, that he shou'd repent. With the Reader's leave I will first speak to the Text; and then to the Proposition. The LXX read this Text very differently from this; and, as I conceive, much more properly than this Rendering. The Occasion of these Words appears to be this; Balak, who was King of Moab, (being a Heathen, ignorant of the True God) believ'd that the Children of Israel had some powerful Spirit or Dæmon, for their Tutelar God: and that not without reason; the Report of their Deliverance from Egypt, their passing thro the

Red

ed Sea, and their destroying the two Kings of the Am-
 o-rites his powerful Neighbours, having gone thro all that
 Land even to Jericho ; far beyond him. He therefore sends
 for Balaam, the most famous Sorcerer in all the East ; in
 hopes of his having a superior or more powerful one ; that
 he w'd either restrain and hinder the other's Activity and Ope-
 ration, or at least overaw him, and cause him, thro Fear, to
 withdraw. And, accordingly, This is what Balak drives at.
 For then, says he (if Balaam's Spells can operate) per-
 adventure I shall prevail, that we may smite them and
 overcome them.

And when he did not find that Success, in the first At-
 tempt of Balaam's Divination, (tho it went no further a-
 gainst him than a Commendation of his Enemys); he goes on to
 a second Attempt ; and then he receives this Answer, 'Οὐκ
 ὡς ἀνθρώπος ὁ Θεὸς διαγινώσκει : ἐὰν ὡς ἄνθρωπος
 διαγινώσκει. God is not as a Man, to be overpower'd
 and restrain'd, to have his Hands held, to be suspended
 from acting (for that is the Signification of the obsolete
 Verb διαβάω, suspendeo); nor as the Son of Man, to
 be over-aw'd by Threats. I conceive the unprejudic'd Rea-
 der will judg This to be the most proper and natural Reading
 of those Words. There being no Ground, upon this Occasion,
 for to speak any thing of the Truth of Israel's God, but only
 of his Power ; and which this Reading does properly assert,
 viz. that He has none superior to him ; either to hinder him,
 or to affright him.

And now as to the Proposition : As I do from my Heart ab-
 hor any Notion of God, that is unworthy of an infinitely per-
 fect Being ; so neither will I dare to be forward in deter-
 mining what is unworthy of the Great God, whose Ways are
 not as our Ways, nor his Thoughts as our Thoughts. I do say
 with others, that God is true ; and I do say also, that God is
 just as well as true. Yet I do conceive that God may, with
 as great Truth, deceive those who will shut their own Eyes,
 as he may with great Justice, command Others to borrow and
 not to pay again ; as he did the Israelites in Egypt.

They tell us that a Falsity is, in it self, evil ; and there-
 fore cannot come from God, who cannot will or purpose any
 thing but what is Good. But is not Injustice or Robbery, a
 much in it self, Evil also ? Is not Murder, in it self, Evil ?

And may we not think, that all his Neighbours would have deem'd Abraham a Murderer, if he had sacrific'd his Son? And would they not have laugh'd at his telling them, that God had commanded him so to do? But why are these Things in themselves, Evil? Why, but because they are contrary to that Truth, and Justice, and Love that one Man owes another? And what is it that puts Man under that Obligation but a Law? The Law of his God, to which all Men are answerable. So that whatever we do in obedience thereto, is good, because it is Obedience; and the contrary, evil, because it is Disobedience. But God is under no Law, but that of his own Nature; which is infinite. And who is that finite Creature that shall define the Nature of the Infinite, and find out the Almighty to Perfection? He is Perfection in every thing. *Sola Mens Dei Justitiæ Norma est*; His Will is the only Standard of Justice and Truth. So that Men may err in their Conceptions of God, even when they conclude, as they think, upon the clearest Reasoning: For those Actions are not the same thing in God, which they are in us.

Does not St. Peter tell us, 2 Pet. 3. 16. that there were many Things hard to be understood, in the Writings of St. Paul? But that did not argue that those things were ever the less from God, tho' evil-dispos'd Persons wrested them also to their own Destruction. To expect that these Messengers shou'd clear, to Man's Reason, every thing by them deliver'd on God's Part, is what none of the former Messengers from God could have done. No, nor can those who arbitrarily expostulate now, give such account, themselves with all their Learning and Reason, of those Words which they own to be God's; as they demand shou'd be given to them in this new Mission, (there being many Places, I conceive yet unintelligible, in the old Prophets; till it shall please God further to enlighten the Understandings of Men therein.) For, in short, They will not allow God to speak more than they can comprehend: but if the Things spoken, cannot be by them explain'd, obvious to their Sense, they disown it to be from God. Who! What are these Men? Can they by searching find out God? When they can shew and explain, how Time and Eternity coexist (Time that is measur'd by Parts, and Eternity that has none, no before nor after) which that they do is as certain as the Being of God and Man: then

They

they may advance further, to other Mysteries in the Godhead. But I think it wou'd rather be great Prudence, well to consider the Case of Job's Friends; lest while Men imagine themselves Martyrs to God's Cause, they become only such, to their own Rashness and Presumption. Those good Men little thought to be charg'd with not speaking of God the thing that was right. But he calls them to a particular Repentance for it; lest he shou'd deal with them according to their Folly, Job XLII. 8. How great then is the Boldness of those, who wou'd judg of the Voice of God by their Grammar Rules!

From what has been recited, at the beginning of this Preface, from a learned Prelate, it is evident, that Words, being but arbitrary Signs of the Things thereby signify'd, according to the Pleasure of the Men of every several Language; the immediate Communication, to a Stranger, of the knowledg of what such Words signify, in such a Language, is a sufficient Testimony of the Divine Instruction thereof. And therefore I would ask that Person, who it seems is so lately come from School (tho marshal'd among the Writers that oppose us) that he tells us a Boy would be whipt there, for such Latin as some of the printed Inspirations are: I say I would ask him, if he should go into the Nursery, and hear a Child of four years old, say thus to his Father, Ego preco te Pater, mitte me ad rus, pro mea sanitas: and, upon his Father's laughing at him for so speaking, should reply, Ego preco Deum dare te lux vera, nosce differentia inter bonum Spiritum & malum: and so hold on, for as long, and according as the Occasion might require. I would ask him what he would think of it. It is very probable he would give me this Answer following: I conceive it is plain, that if this had been from God, it would have been ad sanitatem reparandam, and dare tibi, and several other Amendments; and therefore of course it must be from the Devil: for several of our Clergy, in this Controversy, have affirm'd, that Dæmoniacks can speak Languages.

But unluckily, and without forethought of this Back-~~fire~~, they have elsewhere cry'd up the Devil's Power to be far above that: that no Man forsooth can tell how far his Power extends, and that he can transform himself into

an Angel of Light, even almost to deceive the very Eleſt. If ſo ; ſurely then he can much eaſier transform himſelf into a Paſadogue, to teach true Latin, as they call it. So that, according to their own Reaſoning, the falſe Latin (as they call it) muſt be from God : and the more indeed, becauſe, according to their Grammar, there is a great deal of falſe Greek in the New Teſtament.

If God ſhould ſend a Chineſe, a Negro, or a Braſilian, or even an Engliſh Child from the Breſt, to walk along London Streets, preaching in Engliſh, and ſaying, O wicked City ! if thou wilt not ſpeedily repent, I will forbear no longer ; but thou wilt I ſcourge, thou wilt I turn over, thou wilt I down bring to Hell. Muſt we ſend this Preacher back to him that ſent him, to learn his Engliſh Grammar better ? For my part, I would rather ſay, with our Oppoſers, that the Devil underſtands Languages ſo well, and is ſo much Maſter of Grammar, and all the other Arts and Sciences ; (having been near ſix thouſand years a learning,) that I cannot think but he would ſpeak purer Engliſh ; and therefore, as well from the Badneſs of the Stile, as from the Goodneſs of the Matter, and the Intention (which it ſeems weighs little with our Oppoſers), I ſhould give my Suffrage that it muſt be from God. Far from determining, with the Reverend Mr. Spademan (one of the Miniſters who met, upon an Appointment, with ſome of the Inſpir'd in 1707. of which the Publick has heard divers times in Print ;) that the Matter then ſpoken could not be from Inſpiration, becauſe Mr. L. pronounc'd and accented his word, Univocal ; whereas, if it had been the Holy Spirit that ſpoke, it would have been pronounc'd Univocal.

And ſince I am thus far entred into a Diſcourſe of the Devil's Power, which I find ſome are ſo fond of magnifying, without conſidering the Conſequences of it, eſpecially if it be falſe what they affirm : I would, with the Reader's leave, in answer to an Eulogy on the Devil, digreſs here a little on that Subject, which I take to be very neceſſary at this time. We may learn ſufficient, from the Scriptures, to know how far the Devil's Power extends. We are there told that his ever-yeia, his mighty Working, is but by lying Wonders, τῶν ψευδῶν, 2 Theſſ. II. 9. not real. He is indeed call'd the God of this World, 2 Cor. IV. 4. but it is only to thoſe

whole

whose Minds he has blinded. He is an Idol God ; made
 by his Worshippers : and tho he pretends to be a King, nay
 to have the Disposal of all the Kingdoms of the Earth,
 yet he is but a Vassal : the Tempter is the most powerful of
 all his Scripture-Titles ; and, as such, he is call'd also the
 Serpent. He is also call'd a Railer ; a Testimony of impotent
 Rage : the Accuser of the Brethren ; that is, Διδάσκαλος, the
 Devil : and an Adversary ; that is, Satan. A Liar and
 the Father of them ; which is another Testimony of his Fear-
 fulness and Cowardice : for it is only Fear that causeth a
 Lie. He is indeed stil'd a Murderer ; but That (blessed be
 God) not from his Execution, or his Power to do it ; but
 from his wicked Intention, his Envy and Malice : as St. John
 says, He that hateth his Brother is a Murderer, 1 John
 III. 15. And what is in all this ? They that will say He
 can inflict outwardly, or compel inwardly, it must lie upon
 Them to prove it. It is not therefore for Men to amuse them-
 selves and others, with saying, We don't know how far
 the Power of Spirits can act ; for the Difference be-
 tween them is vastly great. As for the good Spirits,
 the holy Angels of God, they excel in Strength, they do
 his Commandments, hearkning to the Voice of his
 Word, Psal. CIII. 20. It is plain throughout the Scrip-
 tures, that their Actions are an Almightyness ; and where
 cloth'd with God's Power, they are all along, without Distinc-
 tion, worship'd as God, and call'd so. The Instances are nu-
 merous, where the word God and Angel are us'd promiscu-
 ously. Gen. XIV. 10. The Angel said unto Hagar, I
 will multiply thee exceedingly : And, Ver. 13. She
 call'd the Name of the Lord that spake to her, Thou
 God seest me. So Gen. XXII. 11. The Angel of the
 Lord call'd to Abraham out of Heaven, and said, Lay
 not thine Hand upon the Lad ; for now I see that thou
 fearest God : in that thou hast not withheld thine on-
 ly Son from Me. So Gen. XXXI. 11. Jacob said to his
 Wives, The Angel of God spake unto me in a Dream,
 and said, I have seen all that Laban doth unto thee. I
 am the God of Bethel, &c. So in Gen. XXXII. 24. where
 it is said, A Man wrestled with him ; and in ver. 30.
 Jacob says, I have seen God, Face to Face ; which is
 repeated in Hosea XII. 3, 4. By his Strength he had
 Power

Power with God: yea, he had Power over the Angel, and prevail'd. *And in Chap. XLVIII. 15, 16. He speaks yet more plain; where, blessing Joseph's Children, he says, God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my Life long unto this day, the Angel which redeem'd me from all Evil, bless the Lads. And that Instance, Exod. III. 2, 4. where it is said, The Angel appear'd to Moses in the Flame of Fire, out of the midst of the Bush; and that God call'd to him out of the midst of the Bush. And in Chap. XIII. 21. it is said, The Lord went before the People by day in a Pillar of a Cloud. And in Chap. XIV. 19. it is said, The Angel of the Lord which went before the Camp of Israel, and the Pillar of the Cloud, remov'd and went behind them. And in Judges II. 1. An Angel of the Lord came up from Gilgal to Bochim; and said, I made you to go up out of Egypt, and I said, I will never break my Covenant with you. And in Chap. VI. 12. The Angel of the Lord appear'd to Gideon: And ver. 14, and 16, it is said, The Lord looked upon him, and the Lord spake to him: And then, in ver. 20. it is said again, The Angel of the Lord said to him, &c. So that the Lord, and the Angel of the Lord, are here us'd for the same, almost alternately. I will not trouble the Reader with more Instances; only I will observe out of the New Testament also, that it was the receiv'd Belief of the Pharisees, the most strict of all the Jews, that to resist the speaking of an Angel, was fighting against God, Acts XXIII. 9.*

Now then if we are not to distinguish between the Power of God himself and his holy Angels, those Morning-Stars, those Sons of Light; how can, how dare any one say, that Satan can transform himself into an Angel of Light, which must imply the being invested with those Powers and Perfections that They have; or else it will infer nothing? No, the working of Miracles is the over-ruling the Powers of Nature; and That is only in the Power of the God of Nature. All the Devils in Hell cannot turn a Farthing into a Guinea. They may change it indeed for one; and so can a Jäglar. But to say that the Devil can work a real Miracle, that is, over-rule the Powers of Nature, is to invest him with the Power

of God, to ascribe to him Omnipotence. We know that no natural Means can put a living Soul into the Dust, and make it become Lice; as God, by Moses, did: and therefore we may well be sure, that all the Magicians on Earth, nor Devils in Hell, could not do it.

The divinely instructed Apostles knew him better than we do. St. Paul tells us, 2 Cor. II. 11. that He was not ignorant of his Devices (for, all that he can do, is no more); and St. James tells us plainly, Chap. IV. 7. that if we resist the Devil, he will flee from us. He is impotent and weak; and all his Power and Prevalence proceeds only from our Weakness and Cowardice. If a Man be never so strong in Body; yet if his Hands be tied behind him, and his Feet in Bolts and Fetters, and his Progress restrain'd by a great Chain upon him, what hurt can he then do? He can neither kick nor strike. He can only walk about within his Tedder; and either talk big to affright us, or with fine words flatter us, to draw us aside from our Duty. So the Devil, we know, is in everlasting Chains under Darknes (Darknes in his Intellectuals; for, to Spirits, sensible Light and Darknes are both alike) he can do no more than, either entice, or affright. It is true indeed, he can come nearer with That; as being a Spirit, he can have Access to our Spirits, by his Temptations, his Suggestions of Enticement or Affrightment: but these are all the fiery Darts that he can cast; which the Shield of Faith will effectually retund, and drive back. Unless it pleases God, for wise Reasons, to relax his Chain for a while: I will not say, to act by His Instrumentality and Agency; but to permit Him to exert something of his own natural Force; and even then, we have reason to believe, that (since there remains nothing of his Angelick Nature but his Immateriality, and consequently Agility, and his Knowledge of the Operations of natural Causes by long Observation) he can only put natural Causes at work (which are above human Strength or Knowledge) to produce their natural Effects: but this also, not at his own pleasure; (he cannot transform himself.) He could neither bring down the Lightning upon Job's Cattel, nor the stormy Wind upon his Son's House, till God slacken'd his Chain, and gave him a little Freedom of acting.

By our selves, by our own present Estate from the Fall of our first

first Parents, we can the better judg what a more perfect Being lost, by His Fall. When we have thoroughly consider'd our own Weakness, and Blindness, and Pravity, and Misery, and Nothingness, we shall find but little ground to think that He (who does persist still in his Rebellion also) does any longer retain any of those Powers, that were his Perfections formerly.

But after all, we are abus'd by Words, by an erroneous Translation; greatly to the magnifying of the Devil's Power, and to our own Discouragement. There are no such Words in the Scriptures, as that Satan can transform himself, or is transform'd into an Angel of Light. The word is μεταμορφοῦται, he is represented, or appears, or seems, as an Angel of Light, 2 Cor. XI. 14. as a Messenger from God: by a fair outside, dissembling Holiness. But not speaking those things that tend to Instruction in Righteousness; no preaching of Gospel-Duties: It is not only directly against his Interest; but it is also what the Goodness of God will not suffer. Our Lord, when on Earth, would not be preach'd out of the Devil's mouth: Not only as appears in the Instance of Sceva, Acts XIX. but the Evangelist tells us, that Jesus cast out

* That the Signification of ὅτι in Scripture is the Pronoun quod (and not quoniam, which is διότι) there are numerous Instances in the Bible: If we shall tell him that the Child is dead, ὅτι τέθνηκε τὸ παιδάριον; 2 Sam. XII. 18.

Devils; and would not suffer them to speak * that they knew him to be God; Luke IV. 41. ἐκ ἑαυτὰ λαλῶν ὅτι ἠδέσασθαι τὸ Χριστὸν αὐτοῦ ἔβουλετο. But as for the word transform'd; μεταμορφῶσθαι, Rom. XII. 2. Be ye transform'd, by the renewing of your Minds: That implies an entire Change into a new Creature, new Powers; for Formam dat Esse rei.

As to his deceiving, if possible, the very Elect: That is not spoken by our Lord, of Him; but of false Christs that should come.

Well say they, if you will have it so then, that Satan takes the Appearance of an Angel of Light: yet he is a very subtle Spirit; and thereby able to deceive many. But will they say, That, therefore, there is no difference to be made between

between an Angel of Light, and the Devil ? If there be so much in the Power of the Devil, to speak as the Prophets did, to promote only the Glory of God, and in all things to be so like an Angel of Light, that they are not to be known asunder ; how can they tell, notwithstanding any Mens Pretences to Religion, but that they may be meer Devils ; nay, even the very Teachers ? Nay, and how can They know that they have one Christian in their Communion ? This is no strain'd Consequence of their running up the Power of the Devil to such a height.

But, say some, did not the Messenger of Satan buffet the Apostle Paul ? In answer hereto, I must again charge the Translation. For the word Σατάν does occur but this once in all the New Testament ; and but once neither in all the LXX (where it is said, that God rais'd an Adversary Σατάν to Sodom, 1 Kings XI. 14.) Indeed if it had been ἀγῆλος Σατάν, it would have determin'd the point. But, as it is, I conceive the Text to run thus, 2 Cor. XII. 7. That I might not be exalted thro' the Abundance of Revelations, there was given me a Thorn in the Flesh, Satan was sent (or, was a Messenger from God) ὁ ἀγῆλος Σατάν, ἵνα με κολαφίζῃ, that he might buffet me. And that this is so, appears plainer from what follows, viz. the Apostle besought the Lord, that he might depart from him : and God answers him, as if, in other words, he had said, I know what is best for thee : I sent him to buffet thee, to humble thee and keep thee low ; therefore I will not dismiss him : but my Grace is sufficient for thee ; to bear thee up under those Buffetings.

Well but, say they, he is Prince of the Power of the Air : Eph. II. 2, 3. I deny it. The Original will not justify such Assertion. Neither indeed will I be too forward to translate that Text ; which, without more words to it, will leave room for every Translator to give his own Sense. Let us therefore not fear the being deluded or deceiv'd, by Satan's transforming himself into an Angel of Light : for as I have, elsewhere, before, shewn that, while we seek in Sincerity to God for Direction, his Goodness and Truth cannot suffer it to be, (because it would be a Trial beyond the Power of Human Faith to clear up) ; so I have now here shewn that Satan cannot do it.

But we, who are Believers in this Appearance, have to do with

with Men, who will, as it seems, rather give up all the Evidences of Inspiration recorded in the Scriptures ; than suffer any Person to lay claim to it with Exclusion to Them. They not only give to the Devil the Power of infusing Languages and also God's Omnipotence, by allowing him the Power of working Miracles ; but, in the Instance of answering the secret Thoughts, they compliment him with That too, and give him the Attribute of God's Omniscience : for This Angel of Light, with them, is every thing. In this last-mention'd Article therefore, let us see how agreeably they talk to the Scriptures. David, in Psal. CXXXIX. not only says, There is not a word in my Tongue, but thou, Lord, knowest it altogether : but in Ver. 2. Thou understandest my Thoughts, afar off, long before. But if David was no Philosopher in these matters, surely they will own his Son Solomon was ; and He, in his inspir'd Prayer before the Temple, 1 Kings VIII. 39. says, Thou Lord, οὐ μόνος τῶς (tu solistimus, if I may so render it) thou only alone (exclusive of all others) knowest the Hearts of the Children of Men. And the Prophet Daniel declares as much, Dan. II. 27, 28. that the Secret in the King's Heart, neither Magicians, Astrologers nor Sorcerers could shew him ; but there is a God in Heaven, that only revealeth Secrets. And not only have the Servants of God born this Testimony ; but we have also, and upon very good ground, this same Testimony given by a Heathen : King Nebuchadnezzar also, in Ver. 47. declares to Daniel, Of truth your God is a God of Gods, a Lord of Kings, and a Revealer of Secrets. Nay, we have the Devil's Testimony also, in this very thing ; even against these his Advocates. For the Magicians, Astrologers, and Sorcerers themselves do own, in Ver. 10, 11. that there is none other that can do That ; except the Gods, whose dwelling is not with Flesh. But there is not wanting the Testimony of God himself ; who has declar'd, Jer. XVII. 10. The Heart is deceitful ; who can know it ? I the Lord search the Heart. And yet, to these Men, This is no Evidence of Inspiration.

Nay, and as to God's Omnipresence also, they will even give up That to the Devil too, rather than that, in this Appearance, it should be a Testimony that God is in it. When

we tell them of the revealing of Things at a distance, the Discourses heard (and recited), the Actions (tho secret) seen, and Papers read; then they tell us one blind Story of Apollonius Tyanæus's saying, The Tyrant is dead, at the same time that Domitian was kill'd at Rome: When it is more than probable the Devil could not be ignorant (nor perhaps the Magician neither) of the Conspiracy that was against the Emperor. And with this they satisfy themselves; without any more Thought of these wondrous Operations.

But to return to the Subject of the Prediction: As I said before, either of those two Occurrences, viz. the Prayers of the Righteous, or the Want of Faith in the Instruments, might have been the Occasion, (if not a third, to wit, God's purpose of laying a Stumbling-block before those that would presume to prescribe Ways for him to come in), why what was predicted to come to pass on that Day, did not so come to pass. Or here are Warnings intimating, that God did hold his Hand, upon the Prayers of the Righteous, that have been offer'd up for that behalf. And here are some Warnings also that do seem to hint, that the Predictions thereto relating were not for no purpose; altho the All-wise and All-knowing God knew it would not be according to the Predictions.

As for the Speaker of these Warnings, he was at that Building-Place, for a considerable time, upon that same Day, in obedience to a Command of the Spirit, given to himself from his own Mouth also; and was, by the Almighty Power, preserved from all manner of Harm: tho, to the great grief of his Soul, (express'd afterward, for many Days together, by Prayer and Tears) none, who were order'd to be at that Place, were there but himself.

But notwithstanding this; our Adversaries have no reason to reproach any particular Person; nor all, upon the account of the Failure of what was predicted. For, to be present at the Place, and to attempt the Working of a Miracle, are two very different things.

We know, from our Lord's own words, that Miracles are the Effect only of Faith. Now we know there are two kinds of Faith. As there is an Historical Faith, which we may call an Orthodox Faith, and that has relation to Principles, a *πιστις δογματικῶν*, and that is in order to Sanctification; and which consequently may be wrought up to a living Faith, a

Faith working by Love, a Faith cleansing the Heart, a Faith overcoming the World, and quenching the fiery Darts of Satan; and of which I shall speak more largely presently: So also there is another kind of Faith, which has not a near relation to Sanctification; that has more to do with the Understanding and Judgment, than with the Will: which is a most strong Belief and Assurance, a supernatural Persuasion that they shall be enabled to do such or such a mighty Work: a Faith more in the Head than in the Heart, a *πιστις διδακτικη*. So, of Stephen it is said, that being full of Faith and the Holy Ghost, he wrought great Signs and Wonders among the People; Acts VI. 8. And it was This Faith which the Disciples of our Lord wanted, when they went about to cure the Lunatick Child, and could not do it. Our Lord tells them, it was because of their Unbelief, or Want of Faith; Mat. XVII. 20. And yet we know they wanted not the other kind of Faith, a firm Belief that he was the Son of God; Mat. XVI. 16. For it was upon that Belief, that they forsook all and follow'd him. They had a sanctifying Faith, in a great measure; but this wonder-working Faith, (which is, as it were, an Overshadowing, and comes and goes, and is not intirely in the Will of Man), this, at that time, they wanted. Dr. Hickes, in his Spirit of Enthusiasm exorcis'd, p. 12. says, That this sort of Faith was a supernatural Confidence and Assurance, wrought, by the Spirit, in the Soul of a Man; by which he was sure he could do such or such Miracles, before he attempted to do them. By this supernatural Confidence and Impulse it was, that Men knew, as by a Sign, when they could work Wonders, and when not. And the greatest Operator, whether Prophet or Apostle, durst never undertake to do a Miracle, but when he was assur'd by the Spirit that he could do it. And of this sort of Enthusiastick Confidence, with which the Spirit fill'd the Souls of Men, is that Saying of our Lord's to his Disciples to be understood, Mat. XXI. That if they had Faith, and doubted not, they should say to the Mountain, Be thou remov'd and cast into the Sea, and it should be done.

And This Faith is so extraordinary a thing, that it is not

the common Disposition of, even a good Soul, that is Preparation enough for it. No, says our Lord to his Disciples, (when they ask'd him why they could not,) this kind of Faith, this wonder-working Faith, cannot go forth, and exert its wonderful Effects, but from a Preparation in spiritual Duties, an Exercise of Fasting and Prayer. It could not therefore be blame-worthy, even in an Apostle, not to attempt to work a Miracle of any sort, when he had not this supernatural Faith upon him. On the contrary, to attempt so to do at such a time, would be, to be expos'd, justly, to great Contempt, by the Failure of Success. And therefore, as there was never any Command, for the attempting the same, in the Case we are now upon; the Reproach of our Adversaries, because no such thing happen'd, is, I conceive, very unjust. But however, to whatever Action or Circumstance God does command, Mens Obedience is, I conceive, an indispensable Duty; without prudential Reasoning, or consulting Flesh and Blood.

Beside; The Disposition of other Persons seems to be another Qualification, necessarily requisite for the working of Miracles: viz. a Disposition to believe, *τεταρμένως*, a Submissiveness of Judgment, a teachable Temper. If this present Dispensation had met with such a Reception as this, and a more equal Judgment; the Signs promis'd, and perhaps greater, might have been the Consequences thereof. Whereas, on the other hand, what if the universal Obstinacy, that appears against those already offer'd, and an Aversion to the Message they should attest to, should cause the All-wise God to withhold the offering any further Sign to us; as what would be of no use to such a wilful Obstinacy and Aversion? This is no more than we find to have been the Method of God's dealing heretofore. For neither in the Old nor New Testament do we find, that God did ever exert his Almighty Power, in an extraordinary manner, but where there was a Preparation to receive it. It does not appear that any of his miraculous Works, recorded in the Old Testament, did ever meet with Unbelief. Even Pharaoh own'd the Finger of God, and bade Moses to cry to Heaven for his Relief. Ahab, and his Son, and his Grandson, had, all of them, a Belief of the Divine Commission of Elijah and Elisha: and upon Elijah's Appeal to God's proving his Message by Fire coming down from Heaven,

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the People all cry'd out, It is well spoken. But on the contrary, those Prophets who came to a People harden'd in Infidelity (as we have just Reason to judg they were, from the nature of the Message to them) those Prophets, I say, tho they came, not only with Reproofs and Threatnings (which is the more usual Burden of the Prophets) but with glorious Revelations and Discoveries of God's Will to Mankind; and that were confirm'd to them by surprizing and magnificent Visions: yet we find not, even from Isaiah to Malachi, which was above three hundred Years: we find not, I say, one Miracle upon Record, by any of them perform'd, for Confirmation of their Authority or Message. For as for That upon Hezekiah's Sun-dial; it was only for the strengthening of the Faith of that good King, in God's Promise of his Cure.

So in the New Testament, to the Messengers of John the Baptist, to the Centurion for his Servant, to the Ruler for his Son, to the two blind Men, to the Woman with the bloody Issue, and to divers the like, our Lord's Answer was, According to your Faith be it unto you; and the Effect answer'd. But to scoffing Herod, to the Pharisees, who in contempt call'd for a Sign from Heaven, nor to his own Countrymen, He would not work a Miracle, (except that on a few Sick he laid on his Hands and healed them, those very few that had Faith); but went away, being griev'd for the Hardness of their Hearts.

Nay, perhaps we may carry this further; and affirm, that not only would the All-wise God with-hold manifesting his extraordinary Power, to a harden'd, obstinate Generation; but also that, in his infinite Wisdom, he might cause to be given forth such Predictions as should not come to pass, only for a Trial; and that, as well of the Righteous as of the Wicked: To try these Self-righteous, that account themselves Men of distinguish'd Religion, that are not as other Men are; to try upon what bottom their Faith is built.

For it is the Revelations of God that are the Object of our Faith. Now They, as they are objected to our Understanding, are certainly Matters whereon our Reason may debate, and our Will assent or dissent. And therefore we are very diligently to examine the Matters reveal'd, by the Standard of God's Word. To which if it does not disagree, and that the Manner of the Revelation be supernatural, an humble Faith will as-

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sent; and not consult with Flesh and Blood, nor fall into carnal Reasoning: for as Bishop Blackhall says, in p. 89. of his Lectures, This may be further said for our Comfort, and to make us easy and satisfy'd with those Grounds and Reasons of Faith, which are afforded to us; That as there is more Certainty in that Belief (if it may be call'd Belief) which is grounded upon Demonstration, or infallible Evidence; so there is more Praise and Virtue in that good Disposition of Mind, which makes us rest satisfy'd with such Grounds of Faith, as tho not absolutely and infallibly certain, yet cannot, with any good Reason, be deny'd or excepted against. According to that Saying of our Saviour to St. Thomas, in a like Case, John XX. 19. *Thomas, because thou hast seen me, thou hast believ'd; blessed are they (that is, they are more blessed, their Faith is more excellent and praise-worthy, and so will intitle them to a greater Reward) who have not seen, and yet have believ'd.*

There was surely room enough for carnal reasoning in Abraham, to say that *That was not a Revelation from God, that bade him to kill his only Son.* But he remembered how God had answer'd to his former Faith; in his Promise to him of a Son, in his and his Wife's old Age: and therefore he wisely reason'd (and not with Flesh and Blood) that he would trust in God, how contrary soever to Flesh and Blood his Command might be.

To say that Abraham had clear Proof and Demonstration, that it was a Command of God, is utterly to destroy the very Nature of Faith; and to render His of no Acceptance with God. For if God had born down his Assent, by any miraculous Evidence to Sense; of what thank could his Faith have been? It would not have been in his Power to have disbelieve'd; it would not have been Faith: for what a Man saith, why does he yet hope, or wait for, or expect?

Now then, I say, it might be agreeable to the Wisdom of God, to give forth a Prediction, whereby to try these Favourites of Heaven, as they think themselves (who please themselves with the Sparks of their own kindling, and make Standards whereby to judg of the Ways of the Almighty); to see whether his Revelation be welcome to them, whether
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this Kingdom of our Lord would be glad Tydings to them ; or whether they like the present State so well, as to say in their Hearts, It is good for us to be here ; and consequently, whether they would catch at any Pretence or Evafion, whereby to reject the Message, and so ensnare themselves thereby. And we may conclude it as reasonable for God to give forth, along with his true Voice, a Prediction (for a Trial) of what shall not come to pass ; as to permit, with a false Voice, a Prediction to be given forth, that shall come to pass. For we see in Deut. XIII. 1, 2, 3. (which is a Case put by God himself) that a Seducer to false Gods may come, and give forth a Sign, and that Sign surely come to pass. This, these Men will be ready to say is very hard ; and go near to tax the Goodness of God. But he himself gives the Reason of it, in the next Verse ; viz. For the Lord your God does prove you (try you) to know whether you love the Lord your God, with all your Heart, and with all your Soul. And this Reason will serve also in the present Case, of a Prediction not to come to pass ; to wit, to try how our Love stands towards God and his Revelations, particularly as to this of the Approach of his Kingdom.

The Son of Syrach has told us, My Son, if thou comest to serve the Lord, prepare thy Soul for Temptation or Trial. These are the Temptations which St James bids us to count it all Joy, when we fall into them, James I. 2. for that our Faith, if we persevere, will come forth of them purify'd like Gold out of the Furnace. But then we must take great care to be in an humble Prostration of Soul ; we must, with David, behave and quiet our selves as a Child that is wean'd from his Mother, Psal. CXXXI. 2. otherwise we are gone (if we lay down Schemes to our selves, how the Ways of God are to be ; and determine what is or is not worthy of God) we shall thereby be snar'd, and taken, and fall, Isa. XXVIII. 13. and God will answer us, according to the Intanglements of our Minds, ἐν οἷς ἐρέχεται ἡ διαβολὰ ἡμῶν. Which is the Answer that God has said, by his Prophet Ezekiel Chap. XIV. he would give to that Man, who setting up his Idols in his Heart (not material Images, as the Adversary has expounded it ; but his own carnal Notions, τὰ διαβολικά:) and putting the Stumbling-Block of his Iniquity (not

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the open and publick Adoration of his Idols, as he has also expounded this, but the Punishment of his Sins, τὴν κό-
ρασιν τῆς ἀδικίας) before his Face. I say, this is the
way that God, by his Prophet, says he will answer such a
Man; who deliberately looking upon his Sin, and the
Punishment due for the same, without any Remorse, shall
presumptuously come to inquire of God. For thus the LXX
reads it; not, BY MY SELF (which, by a strange
Comment, is explain'd to be, non Dictis, sed Factis) but
οὐκ ἐν ἐξέλα: ἢ διαβολῇ αὐτοῦ, according to the En-
gagements of his own Mind. So that it was not
an Oversight (as he has suppos'd of me) that, in my
former Treatise, I did not read those Words of the Prophet
zekiel, as the English Translation renders them, BY MY
SELF. Of which Text, if God permit, I may treat
more largely in proper Place. But in the mean time I would
set these Objectors in mind, that their Charge, that all this
solemn Warning, by Men, Women and Children, in so extraor-
dinary a manner, to a speedy Repentance and Preparation for
the Coming of our Lord, cannot be of God, because some
things predicted are not come to pass; is not so well grounded
as theirs was, who said, This Man cannot be of God,
because he keepeth not the Sabbath-Day.

And from arbitrarily assuming to determine how the Ways
of God should be; another Stumbling-Block and Offence aris-
ing, which causes an Opposition to this Voice. For as for
us, of the not fulfilling of a Prediction; not only could
there be no Objection, before the time, prefix'd in the Pre-
diction, were elaps'd; but also are there many sober, learned
and pious Men, that do not take this to be the Voice of God;
as yet, with Bp Stillingfleet, are of Opinion, that the not
fulfilling of a Prediction, is not, in it self, a sufficient
ground for rejecting the Voice. But that this Voice would
have been believ'd, even tho no Prediction had been given
at all, is manifest, because it was believ'd before the time
at the Prediction refer'd to. And this Stumbling-Block and
offence is that of the Agitations. Of which, notwithstanding
that I have spoken largely thereof in my former Treatise,
to a great part of which Mr. H——ly in his Answer, in-
serted, A brief Vindication of the antient Prophets,
(intirely silent) in proving them, from the Scriptures, to

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have been always the Token of the extraordinary Presence of the Holy Spirit ; there remains yet something more to be said thereon. It is this that sticks so hard upon the Stomachs of the Teachers ; who not giving any Testimony, themselves, that what they utter is from the Holy Spirit, (altho I can tell them where, within the Smoke of London, may be seen the bold, not to say blasphemous, Inscription on the Pulpit, that heareth you, heareth me,) are unwilling to allow to any others that Evidence. To whom I must use our Lord's Words, As your Fathers did, so do ye : As your Predecessors, the Scribes and Doctors of the Law, so do ye. One of the Order has spoken it out plain : " They speak not, say he, without their Agitations ; which are monstrous to me in the Sight. We read in the Gospel, of the Devil tearing those that he possess'd ; and shall we attribute the like to the good and gracious Spirit of God ?" And, elsewhere speaking of one of the Inspir'd, " Alas, says he, that a Person of such Reason in Discourse and Writing, should think that to be transform'd into a Brute for an hour, should be the way to become a Prophet ! O I am offended, and think God is offended, that when his gracious Spirit descended down on Christ as a Dove ; you should be bringing him down as a Vulture, to tear and shake him to pieces, in the Communication of it to you." And others of them have express'd the like Contempt thereof ; determining that these Postures and Shakings must needs be from beneath, from the Devil ; assuming to themselves a Right to know, to judg and determine, how God will or must visit his Creatures, with his Spirit. No Layman, unless an Arrogant, has yet determin'd so, on that particular Appearance ; for as for a late Treatise, intitled, The Falseness of the New Prophets manifested, &c. the Hand of Joab (of a certain Clergyman, who had before written against this Voice) is very manifest in all of it.

But this is not the first time that the People, the Tail of the contemptible Vulgus, have differ'd from, nay been diametrically opposite in their Opinion to the Chief Priests, Scribes, and Doctors of the Law. The People all, heard John the Baptist for a Prophet ; the Scribes said, He be a Devil : The People said, This is Jesus the Prophet from Nazareth of Galilee ; the Scribes and Pharisees said, He

reference to be [?] without Digression, to inquire into the Grounds of these so different Sentiments.

I desire, with submission, to ask of these Doctors, why it was that the Scribes and Pharisees said, that John the Baptist had a Devil. That this was said of him, our Lord testifies, Luke VII. 33. and that it was They that said it, he also testifies; for the People All believ'd on him that he was a Prophet: and, upon their Repentance, and confessing their Sins, were All baptiz'd of him; a Ceremony of Acceptance; and was, (whatever some, with a great deal of Pains, pretend) altogether as new and strange then, as this of Blessing is now. Indeed probably it was the same; in the nature of an Absolution, and an Encouragement to forsake those Sins, they had then repented of and confess'd: For to suppose it only a silent sprinkling of Water, were very unreasonable. I say, the People were all baptiz'd of him, Luke VII. 30. Mat. XXI. 32. but They, the Pharisees and Teachers of the Law, would not be so. It is plain that, as our Lord says of John, He came in a way of Righteousness, Mat. XXI. 32. He preach'd Repentance, Charity to the Needy, and Justice to All. He came neither eating nor drinking; but in all the Contempt of bodily Satisfaction: eating what the Fields afforded him, and cloth'd with a Covering of a Camel's Skin; *ἰσχυρὸν*, a dry'd untann'd Skin, with the Zech. XIII. 4. Hair upon it, (tho we translate that in the English, a rough Garment,) and ty'd about him with a Thong or Strap of the same, *ζώνην δερματίνην*. Like his Type Elijah, whose Mantle was but a Sheepskin, *Μηλωτὴν* (See Heb. XI. 37.) and himself a hairy Man; not only upon the account of his Garment, but he was *δαυδὺς*, 2 Kings I. 17. hirtus, grown over with Hair, uncomb'd, untrim'd: that of Head and his Beard grown into one, like a Hermit, thick together (as *δένδρεα δασέα*, Isa. LVII. 5. Trees thick of Boughs.) No, Men cloth'd in soft Raiment are for King's Courts, and not to reprove Kings. And yet, forsooth, this Man, this John the Baptist had a Devil. I believe they will find it a hard matter to assign any other Reason for his being so charg'd, than that of his bodily Shakings: for I conceive it will be hard to give any other fair

Meaning than That, to those words of our Lord concerning John, What went ye out into the Wilderness to see? a Reed shaken of the Wind.

But why was John, by the People, accounted a Prophet? He wrought no Miracle. That they All own'd of him. He foretold nothing that was then taken as a Prediction; and yet all the People held him to be a Prophet. Whether then it was not the Manner of his Message (since it is plain it was not the Matter) whether it was not something outward and visible, for which the Scribes and Pharisees said he had a Devil, and for which the People accounted him a Prophet, I leave to the Reader's Judgment. And upon this occasion I would put them in mind of a little more of the Divine Shakings, in the Sacred Text: to wit, that Sampson (whom I no where call'd a Prophet, altho the aforesaid Treatise insinuates such a Charge upon me) whom it is said the Spirit of the Lord moved at times; and that when the Spirit of the Lord came upon him he slew a Lion, and at another time a thousand Men. This same Man, I say, knew very well, that He was not in his natural State when he did these mighty things. For when Dalilah had cut off his Locks, and then alarm'd him with the Cry that the Philistines were upon him, in order to try whether his Strength yet remain'd; what does he say? I'll be with 'em: I'll go out, and (not shake my self, as the English reads it, but) ἐκτιναχθήσομαι, Judg. XVI. 20. I will be shaken, or agitated as I formerly used to be; and under that Operation I'll subdue them. But, poor Man! he soon found that the Spirit had left him, when he had no more those Motions, which he used to have at times before; and so he was overcome and taken.

I would take notice here, only by the by, that the Reverend Author of the aforesaid Treatise is much offended at the great Regard I have for the LXX Version. I must therefore do it the Justice to say, that this our last English Translation, from the Hebrew alone, is, in many places, for want of having had some regard to It, so very lame; that without the help of it, the Reader must be at a loss. What can he, that reads 2 Sam. XIX. say; when he reads, ver. 16. that Shimei the Son of Gera a BENJAMITE went to meet King David: and, in ver. 20. tells the King, that He was the first of all the House of JOSEPH, that came down to meet him?

I will not dare to determine any thing concerning our Lord, further than what the Scriptures affirm : But I think it is therein plain, that, at some times, he was under the Operation of the Spirit ; and not at other times. It appears that upon his Baptism, and the (to him) visible Descent of the Holy Ghost upon him, he was immediately under the Operation of the Spirit ; and was by it carry'd into the Wildernesß : and continu'd so for forty Days, before his natural Operations took place. And when the forty Days were expir'd, ὕστερον ἐπειράσας, then, or after that, he became hungry : Luke IV. 2.

We read that He, by the People, was call'd Jesus the Prophet, from Nazareth of Galilee ; and the great Prophet that was to come into the World ; and a Prophet mighty in deed and word, before God and all the People. This could not be purely upon the account of his Miracles ; for then, that same People would not have held John for a Prophet, who had done no Miracles. They saw there was sometimes an ἐξουσία, a Force and Power upon him, Mar. XI. 28. Luke IV. 32. and this ἐξουσία impell'd him to drive out the Buyers and Sellers, (which at that time of the Feast, John XII. 12. might have been hundreds, if not thousands) and overturn the Money-Tables, Mat. XXI. 12. At another

time we find the * People going to hold him, Mar. IV. 21. It is not so properly render'd, that they went to lay hold on him ; but to hold him at that instant, with their Hands, κρατῆσαι. As Mary held Jesus's Feet, Mat. XXVIII. 15. and the same Man held Peter and John, Acts III. 11. This was the Holding, that the People were going to exercise to our Lord ; for, said they, ἐξέστη he is (not beside himself, but) in an Extasy. I would further ask these Doctors, what was the reason that once, Mar. IX. 15. Straitway, all the People, when they beheld him, were greatly a-

* Not his Friends (as our Translation reads it) but the Hearers : For οἱ παρ' αὐτῶν is not Greek ; much less does it signify his Friends. They are οἱ παρ' αὐτῶν, as Luk. XXII. 49. Mar. III. 34. IV. 10. And οἱ περὶ τῷ Παύλῳ, Paul's Friends or Companions, Acts XIII. 13. XXI. 8. But παρ' αὐτῶν belongs to ἀκούσας, ἀκούσας παρ' αὐτῶν those that heard him. Ἀκούσας παρ' αὐτῶν does occur in above forty places in the Gospels.

maz'd :

maz'd : Or that, at another time, in Mar. X. 32. As he was with his Disciples, in the way going up to Jerusalem ; Jesus went before them, and they were amaz'd ; and as they followed, they were afraid.

Now on the other hand, I would ask them for what reason it was, that our Lord was, by the Scribes and Doctors of the Law, said to have a Devil. We see in Mar. III. 22. that the Scribes that came down from Jerusalem, upon the Hearers going to hold him, in the preceding Verse, as being in an Extasy, They determine the Cause of it : say they, He has Belzebub. The Pharisees, in Mat. IX. 34. upon the very Operation of his casting out the Devil, do determine the same. It is plain, and our Lord proves it undeniably, that there is nothing in the Nature of the thing that could give ground for that Calumny. It is also plain, that they did not charge their own Exorcists, those who took upon them to be Such, they did not charge Them with having a Devil, or of exerting any Power by the virtue or assistance thereof : But our Lord, of whom the People gave Testimony, these are not the Words of one that hath a Devil ; is by the Rabbi's charg'd with having a Devil. The Reason hereof I leave to Them to tell us ; since I suppose they will own that, tho charg'd also with Madneß, he spake the Words of Truth and Soberneß ; that his Lips were full of Grace, and that never Man spake like him.

Another unpardonable Quarrel that they have with this Voice, and as may be suppos'd with good reason, is for declaring the superseding of their Employment to be at hand : which, say they, must last while Time does. Our Lord's Promise to his Gospel-Ministers, is, says one of our Opposers, I will be with you always *πάντα τὰς ἡμέρας*, all the Days, or while the Distinction of Day and Night is. In answer to which, I would, with all due Respect to my good Friend the Doctor, put him in mind that That Phrase *πάντα τὰς ἡμέρας*, does occur but this once, in all the New Testament. But our Lord, who was very well vers'd in the Septuagint (for it is That Text that he quotes all along) well knew the Signification of it There ; where indeed it very often occurs. I have not yet seen or heard of a Concordance of the LXX ; I should greatly rejoyce to see such a Book : but without it, I am sure I can give near an hundred Texts where that

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Phrase

Phrase occurs ; but at this time I shall chuse out but a few, as my Memory shall serve me ; to shew that his Exposition of those Words is not at all allowable ; that they signify no such thing as he imputes to them.

At the Dedication of the Temple by Solomon ; in answer to his Prayer, God tells him, 1 Kings IX. 3. I have hallow'd this House which thou hast built ; and mine Eyes and my Heart shall be upon it *πάσας τὰς ἡμέρας*. Sure none will say that This was to be while Day and Night lasts ; since That Temple has been destroy'd above two thousand years. Nor in Jer. XXXI. 36. where God says, If these Ordinances (viz. of the Sun and Moon) depart from before me, then the House of Israel shall cease also from being a Nation before me, *πάσας τὰς ἡμέρας*. And 1 Kings XI. 36. To his Son will I give one Tribe ; that David my Servant may have a Light before me in Jerusalem, *πάσας τὰς ἡμέρας* : and yet the House of Israel have, for near 1700 Years, been no Nation ; been without a King, without a Priest, without a Sacrifice, without a Temple, without a Polity, or the Property of any Country whatsoever. It is said also, 1 Sam. XXIII. 14. That Saul hunted after David *πάσας τὰς ἡμέρας*. And 2 Sam. XII. 37. David mourned for Absalom *πάσας τὰς ἡμέρας*. Nay, if he pleases, I will give him yet a stronger Phrase, *πάσας τὰς ἡμέρας τῆς γῆς* ; which yet will not come up to the Sense that he would fain put upon them. For so God says, Jer. XXXV. 19. Jonadab the Son of Rechab shall not want a Man to stand before me *πάσας τὰς ἡμέρας τῆς γῆς*. And yet we know the Desolations of the Jews were universal, to a Man, without exception to the Rechabites. By these Texts therefore, and some few more following, it is plain that these words *πάσας τὰς ἡμέρας* do not, of themselves, determine any Space of Duration ; but are relative to the Thing, or even to the Time, then spoken of. So God's Eyes would be upon Solomon's Temple, during the Continuance of that Temple. And so Job, Chap. I. 5. after his Children's mutual Feastings, offer'd Sacrifices for them : Thus did Job continually, *πάσας τὰς ἡμέρας* ; that is, as often as their Feastings were. So that, in proper Speech, those words signify only, daily. Or, when used along with any space of time, then daily as long as : So Saul said to Jonathan,

Jonathan, 1 Sam. XX. 31. *πάσας τὰς ἡμέρας*, as long as the Son of Jesse liveth, thou shalt not be establish'd : *And the Lords of the Philistines to Achish, Chap. XXVII. 11. πάσας τὰς ἡμέρας*, as long as David liveth among us, so will he do.

I would not have troubled the Reader with these half a score of Texts, but that he seems to have made this his Stronghold. That there will not be any Day before Christ's Coming to the last Judgment, in which he will not be with his Gospel-Ministers, is unquestionable, says he, from that most gracious and full Promise, I will be with you always, πάσας τὰς ἡμέρας, all the days ; or while the Distinction of Day and Night lasts. I must leave it to the Reader, whether I have not made it plain, that these Words, even where they stand alone, are but a common Phrase, relative to the Duration of the thing spoken of. But when they are further limited by other words, that do affix a Period of Time ; they do then determine none at all, themselves. And so it is in this Case ; for the Text is curtail'd. He should have gone on, I conceive, and taken the whole, viz. I will be with you πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος, always, until the end of this present ^{World} ^{or} ^{World} (as if I should say to a Man, You shall live with me always, until you have a House of your own.) And there He and I are agreed, that our Lord did promise to be with his Church always, to the end of that ^{World} ^{or} ^{World}.

For that there is another ^{World} ^{or} ^{World} to follow this present one, (and that before the last great Judgment too) in which there will be no occasion for Gospel-Ministers, is not only, I think, manifest from what has been said before, in my former Treatise, of the new Heavens and the new Earth ; but also from this, that it is expressly call'd ^{World} ^{or} ^{World} ἀναστάσεως, Luke XX. 35. The World or Age of the Resurrection, when all the Dead in Christ (who are first to rise, 1 Thess. IV. 16.) shall live again : and wherein there shall be those distinguishing Rewards given to Apostles, Martyrs, Confessors, and other Sufferers, which our Lord has promis'd, and which in this Life they could not receive ; but which are to precede, and are distinct from, the Reward of eternal Life : of which more hereafter. That was holy David's Comfort, He hoped verily to see the Goodness of the Lord, in the Land

of the Living, *Psal. XXVII. 13.* ἐν γὰρ ζώντων, upon the Earth of the Living, of those who shall die no more. For this present Earth is the Earth of the Dying. For as Death has pass'd on All, so the Fear of it does, all the Life long, subject Men to Bondage; *Heb. II. 15.*

But those that attain to that Resurrection shall not, cannot die any more, *Luke XX. 36.* (according to the present Notion that we have of Death.) For we are assur'd also by *St. John, Rev. XXI. 4.* That in that State, there shall be no more Death, nor Sorrow, nor Crying, nor Pain, nor Curse: which none sure can be so weak as to think it spoken of the eternal State in Heaven; beside, that it is there positively affirm'd of the New Earth. And this was holy Job's Confidence: I know that my Redeemer liveth; and that he shall stand at the latter day upon the Earth: *Job XIX. 25.* Is this at the last great Judgment; of which as a Preliminary it is said, *Rev. XX. 11.* That at the very Appearance of the great Judg, the Heavens and the Earth fled away, and there was no more place found for them?

I must confess, That which is a continual Grief to my Soul, every time it recurs to my Thoughts, is, that Declaration of Mr. Calamy's, wherein he expounds, I must say, not rightly (it is a thing of that vast moment, that I must beg his Pardon for the Expression in saying he expounds not rightly) those Words, which our Translators have well and truly render'd the Restitution of all things: In his saying, in p. 19. of his Caveat against New Prophets, that "they signify only the Time when all things shall be consummated; so that Christ is to continue in the Heavens, till the Time that all things shall be compleatly finish'd, which were predicted by the Prophets, from the Beginning of the World. As for the Reverend Dr. Lightfoot's and Dr. Whitby's Words on the Place, which he quotes at large, I am not solicitous; with all due Respect to these deservedly great Names, it is plain even by those Words, that They were sway'd by an Hypothesis, as Dr. Hammond and other good Men before them were. And therefore as the Reverend Mr. Whiston has observ'd, of one of the former, he has thought fit, in his excellent Annotations, to leave out the Revelations. And it is a sign a Man is hard put to it, when he comes to vouch

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the Authority of a Dictionary or a Lexicon, for the signification of a Word. Whereas it was the business of Hesychius, Phavorinus, and all other Lexicographers, to collect every, the most Catachrestical Sense of a Word, as well as the best and most Classick; for therein consists the Value of their Travail. But to vouch them in Greek, is as if he should say, of Latin, as the Learned Gouldman or Rider has it; which I suppose would make his Reader smile. And of no more regard will I allow his Commentators Reading thereof; who give but their own Opinions, and pretend not to Infallibility.

As he has been pleas'd, in p. 19. of the Caveat, &c. to say; I'll venture to say, the Sense of this Text is grossly mistaken: and as in p. 8. of Remarks, &c. consider'd, he says that the word ἀποκατάστασις indeed signifieth a Restitution to a former State, as might be frequently shew'd in Greek Writers; but, in Scripture, doth not so properly signify this, as what the Rabbi's would express by a fulfilling or accomplishing: I hope I may have leave to reply, that I will venture to say (and I know what I say) that I can produce him above fifty places in the Bible, I might say one hundred, where the word ἀποκαθίστημι signifies to restore, in the most proper Sense of that Word; that is, to reduce in statum quo: and not, as he has put it upon us, to restore or amend; much less, to consummate, fulfil, or accomplish. When the Children of Israel were gone thro the Red Sea, whose Waters stood on a heap; God bids Moses stretch out his Hand, and ἀποκαταστήτω ὕδωρ, the Water shall be restor'd, reduc'd again to its former State and Place: and He did so, καὶ ἀποκατέστη ὕδωρ, and the Water did return, was restor'd to its former State. I would gladly know what sense he could make of these Words, by his rendring it consummating, accomplishing, or finishing. Let the Water be consummated, and the Water was consummated. What is That? So also in Jer. XVI. 15. God says to the Prophet, that after all the Dispersions of his People, he would gather them again, and bring them up from the North Country; and I will restore them again to their own Country, ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν αὐτῶν. For my part, I cannot, without his help, make Sense of it, by rendring that word, to consummate or accomplish them in their own Land.

Land. And Job V. 18. αὐτὸς ἀλγεῖν ποιεῖ, καὶ πάλιν ἀποκαθίστησιν. He woundeth, and he again restoreth or healeth. But I am not disputing with him about Words ; but about a great and fundamental Truth, which I do as firmly believe, as I do any thing whatsoever : and from numerous Texts of Scripture. And I am the more concern'd in it, because, as he has spoken, I presume, the Sense of a whole Party of his Brethren, in his other Treatises of Controversy ; perhaps he may have done so, in this too. I am sure, if he has not, it will behove those that differ from him, to justify themselves from the suppos'd Imputation of denying the Kingdom of our Lord upon the Earth before the final Judgment, (as he has expressly affirm'd in p. 23. of his Caveat, as well as elsewhere) : who, the first Herald of his Coming, the Angel Gabriel, declar'd should sit on the Throne of his Father David : and which Doctrine, of his, I take to be as contrary to sound Faith, and as dishonourable to our Lord Christ, as any other whatsoever, that is this day preach'd among Christians of any sort.

I am unwilling to give him any occasion to charge me with Heat in what I shall say, in answer to what I take to be a Doctrine most greatly derogatory to the Honour of our Lord ; and therefore I chuse rather to give it in the words of what we call Inspiration, and which therefore are not mine. I was indeed, at the time of writing my former Treatise, greatly troubled at the Usage he had given to my (and his) worthy and good Friend Mr. Lacy, in publick, in many places of his Sermons : but especially in p. 47. where speaking of these Prophets (of whom I believe he then knew few or none besides Mr. Lacy) he says, They all grossly misinterpret the Scriptures. We may observe, in all of them, a want of due Search and Enquiry into the Grounds on which they admit their Suggestions to be from God. Much spiritual Pride, cover'd with a Pretence of more than ordinary Humility ; Great Ignorance, and thick Darkness in the midst of their highest Flights. And in p. 53. They delight in railing Accusations : not to mention the Malice, Pride and Haughtiness, which he elsewhere charges ; when He, I am inclin'd to believe, in his conversation with him, had experienc'd the contrary. (Saying that now, upon better teaching, Stulta Clericali non

porrigit ora Capistro.) And as an Evidence of it, I will here give the Reader the Copy of a Letter which Mr. Lacy sent to him, even upon the greatest Provocation that it was, perhaps, possible for the Other to have given him; viz. the printing of the Sermons he had preach'd against him, entitled, *A Caveat against New Prophets*, and then dedicating the same to him, in Print.

S I R,

“ **A** Pursuing the Glory of God, tho the chief End of Man,
 “ does not warrant the Use of Means disagreeing
 “ therewith. The reducing one from the Error of his Ways,
 “ should be with Meekness, Gentleness, and Love express'd
 “ to the Person. You, supposing me under that State, ought
 “ therefore to have done so. Candour in that kind would have
 “ become your Character. But the Dedication of your Ser-
 “ mons to Me, when the Matter, express'd therein, might
 “ have been by a Preface to the Reader; does not shew it.
 “ The Voice of Argument, my Ears ever were, and are open
 “ to: but personal Unkindness is a bad Preparative to usher
 “ in your Evidence. The Body of your Sermons has also in
 “ it, interspers'd, Assertions and Surmises of me, unjusti-
 “ fiable. You make my Delusion spring originally from a
 “ visionary Brain, and from passionate Wishes, Ambition,
 “ and Prayers for the Gift of Prophecy, precedent to the
 “ Symptoms of it upon me. Since the Searcher of all Hearts
 “ is appeal'd to, in my asserting the contrary, which you was
 “ not ignorant of; pray, Sir, how come you to usurp upon
 “ the Prerogative of God, without being able to prove by
 “ overt Acts, that I falsify'd therein? Your Pastoral Call
 “ from Me, no ways authoriz'd you so to do.

“ Some Passages between you and me alone, recited dif-
 “ ferently from what they were, can be no Recommendation
 “ of your Arguments to Me, who know it; tho they may serve
 “ to blind the Ignorant. Your Notice of my Wife's Piety
 “ would have been more acceptable on any other occasion, than
 “ that wherein her Husband is injur'd. But in all, both De-
 “ dication and Sermons, you have heedfully suppress'd what
 “ would have tended to my Honour, or at least Mitigation
 “ of the suppos'd Crime. So that you have not weigh'd
 “ things equally; but magnify'd all on one side, and omitted
 “ wilfully the Counterpoise.

“ These

" These, Sir, are small things ; for we preach not our selves, but Christ Jesus the Lord. He is all my Salvation, and all my Hope, said dying David ; and so should We say. Now therefore look to your self : For what you have said in your Sermons, seems to me to divest him of all that Majesty on Earth, wherewith the Prophets cloth'd him ; and which the Apostles allow'd him to be expected in. 'Tis not your being Advocate of a Party, will excuse under the Examination of the great Shepherd. Let me be Nothing, as I deserve ; That will not justify your handling the Word of God deceitfully.

" Take heed therefore of condemning, decisively, Inspiration without publick Miracles ; lest you be found fighting against God : since you own it may be without. Your Axioms to measure God by, may be delusive ; and how then will you answer for those whom you have harden'd ? Your Assertion, that there are more among us, of the Establish'd Church than Dissenters, is not true : which, tho of no moment, shews your Temerity. At length, Charity more than Union in a Modus, will appear the Cement of the Body of Christ.

" I beseech you therefore to look into your own Ways, as well as those of your Servant in Jesus Christ,

Febr. 26. 1707.

J. Lacy.

I shall now proceed to what I promis'd the Reader ; and it will, for so much, serve for an Answer to some Others as well as him, who have written against us upon that Subject of the Everlasting Gospel ; which, They say, is that which is already publish'd : and which, they say also, They are, of right, the sole Proclaimers of.

January 16. 1708.

Rev. XIV. 6, 7. And I saw an Angel in the midst of Heaven, having the everlasting Gospel, to preach to them that dwell on the Earth ; saying to all Kindreds, and Tongues, and People and Nations, Fear him who made Heaven and Earth ; and give Glory to him, for the Hour of his Judgment is come.

And do ye Christians think, there was nothing contain'd in the Commission of that Angel, more than what the ordinary Teachers and Pastors do Preach ?

They

They have deduc'd their Claim from a Title, pre-
 ding the very Vision wherein this Commission of the
 Angel was represented. Nor have they at all, ever
 since the Declaration of this Vision, pretended to
 claim from That Commission of the Angel; which
 was to take place, in Ages future and distant from
 the time of its being prefigur'd, and given as a Sub-
 ject of Expectation.

Have any of your Ministers acquainted you, what
 would be the Commission of that Angel, when full
 fill'd? Ask 'em; Go. Try what they are able to
 say; for I come to call them to account. O, say
 They, *If an Angel from Heaven should preach any other
 Gospel, than what We have receiv'd, he is not to be regarded.*
 But, if he preach a Gospel, that is, a Message from
 God, which Ye have not Commission or Power to de-
 clare to the World, will ye say that Angel does preach
 a different Gospel; and therefore it ought to be re-
 jected? The Jews argu'd more rationally than ye Pa-
 rors will now do! For, said They, *If a Spirit or an
 Angel has spoken to him, shall we fight against God?* And
 now Ye say, There is, there can be no such thing as
 a Spirit or an Angel speaking to one, to be the Mes-
 senger of God!

But, the Gospel ye have receiv'd, ought to have
 taught you better: namely, that That Hour was not
 to be known, nor to be declar'd by your Commission
 but by a new Commission from Heaven, to point at
 the Hour of that Judgment. The Commission of the
 Apostle went no further than to declare, that God had
 appointed a Day wherein He would judg the World in Right-
 reousness, by that Man whom he had ordain'd so to do: And
 therefore, All were, upon that Expectation, every
 where to repent. But the Apostle had it not, to tell
 you the Day appointed. But, behold, Ye see, This
 Angel's Commission was to declare the Hour of that
 Judgment.

Besides, Ye have deviated from the Instruction of
 your Commission, touching the Appointment of a
 Day; which was in the Apostle's. For ye have taught,
 that there is no Revelation of Christ from Heaven

more

ore to be expected, but in the way that ye practise, until the final Dissolution of all things. And this doctrine of yours, has rob'd the glorious King your Redeemer, of all his Diadems, that the Prophets and Apostles crown'd him with; and that the Holy Spirit, from the beginning of the World, has declar'd should be his Inheritance on the Earth.

Besides, Ye read, Ye might have done, Ye might have inform'd the People, of many Places, that declare a citing of all Nations to a Trial and Examination; which is represented by the Circumstances of a Tribunal deciding upon them. *Psal. L. 1, 3, 4. The mighty God, even the Lord hath spoken, and call'd the Earth from the rising of the Sun, unto the going down thereof. Our Lord shall come, and shall not keep silence. A Fire shall devour before him; and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to the Earth, that he may judg his People. Isa. XXXIV. 1, 2, 3, 5. Come near, ye Nations, to hear; and hearken, ye People. Let the Earth hear and all that is therein, the World and all things that come forth of it. For the Indignation of the Lord is kindled against all Nations, and his Fury upon all their Armies. He will utterly destroy'd them; he hath given them to the Slaughter. Their Slain also shall be cast out; and their stink shall come up out of their Carcases; and the Mountains shall be melted with their Blood. And all the Hosts of Heaven shall be dissolved. The Heavens shall be rolled together as a scroll; and all their Hosts shall fall down, as the Leaf falleth off from the Vine, and as a falling Fig from the Fig-tree. The Sword of the Lord is fill'd with Blood. The Word of the Lord shall be bathed in Heaven: It shall come down upon the People of Idumea, and upon the People of every Country, to Judgment.*

Now ye say, That these, and a multitude of other Scriptures throughout, as well in the New as the Old Testament, do mean what you preach; the Dissolution of all things: whereas all those Places are very clearly otherwise. And, tho the Heavens shall be rolled together like a Scroll (which ye conclude, is the final Destruction of them:) yet those very words are said, long before the Resurrection and End of all things,

things, in the Woes, that are to precede the Perfection of *Sin*; wherein God will shine: and before many other Things which are also to precede the Dissolution of this World: yet, these Descriptions of terrible Judgments, even upon all Nations, are to go before, and be fulfil'd.

And this is that which the Angel, preaching the everlasting Gospel, was to publish; because these things are hid, and ye have not discharg'd your Trust. And this is a Gospel worthy of that magnificent Publication, that it is to be celebrated with. But, when this Angel shall so have proclaim'd the Voice to be utter'd, Woe be to those who wilfully refuse to admit that an Angel can preach, or ever will at all.

Ye pretend, that the Law was given by Angels and yet it was also given by God, at the same time. But, will ye infer, That because God hath spoken by his own Son, therefore he will speak no more to Men by Angels? O you would have it esteem'd Heresy to allow, that God will speak at all any more to Men immediately! But, the World shall be witness, whether ye advance such Things more from your Concern for the Glory of God, or your own Benefit and Reputations. For by such Traditions ye make void the Promises of God, as much as in you lies.

Ye must destroy great Part of his glorious Revelations to Men, if ye insist, that there will be no more Effusion of the Holy Ghost, in his miraculous Gifts; nor, any more, Revelation from God; no, not the Time shall be no more; no, nor any of those terrible Things, that are mention'd in so many different places, of overwhelming the Earth; till the final Destruction of it.

Thus, have ye perverted the Doctrine of the Apostle, that God had appointed a Day, wherein he would judge the World in Righteousness. Having, under colour of these and a few more Texts, refer'd and postpon'd all the glorious Things spoken of him by all the Prophets from the Beginning of the World, even until the time when there shall be no more Earth or Sea. That, what ye have urg'd so frequently for your own Honour

Honour

Honour, shall now stand to be a great Article of your Examination, and Condemnation without Repentance.

Faith comes by hearing: And how should any one believe on him of whom he has not heard? And how should he hear without a Preacher? But ye have arrogated to your selves alone, exclusive of all other Christians, the Task of Preaching. Now, therefore, since ye have thus restrain'd it to your selves, why have ye not preach'd the Things? Which if ye had done according to the Trust repos'd in you, then would they have believ'd and glorify'd God, for the Wonders of his transcendent Love to the World, declar'd in those Prophecies and Promises ye have conceal'd.

Ye sown that if a People perish, and were not warn'd, when the Priest or Pastor should, in some sense, bear their Iniquities. And now, behold, ye abhor the Thought of preaching such Things as ye cannot, ye are not deny to be expressly contain'd in the Scriptures! Nay, ye make it Guilt for any to be inquisitive after those Things, which Ages did glorify, adore, praise, believe, die in Faith of, and did serve with more Chearfulness, that God, that had discover'd them to 'em.

Tho ye might and ought to have been concern'd for the Honour of your Master more than your selves, and so have expounded to the People the things that concern the Kingdom, and Glory, and Dominion, and Power, Praise and Honour, and Riches, and Bounty, and everlasting Crown of your Lord: Tho ye ought to have done this (and ye are responsible to the great Shepherd, whenever he shall call you to appear before him, which ye know, or ought to know, will be in this World, some time before the general Judgment of the Quick and the Dead:) nevertheless, ye could not (and therein ye are not charg'd with Negligence or Guilt, for ye could not) ascertain that Point of the Everlasting Gospel; that *the Hour of his Judgment come*: That belongs to a superiour Power to yours.

O assuming Worms, that dare now upbraid other Men with profaning the Scriptures, and ye disown the authority they were built upon; forasmuch as ye will

not grant it can ever be exemplify'd or again exercis'd among Men! And, thus ye say, there shall be no Preaching of the Everlasting Gospel by an Angel: For we deny any such Mission can be. Now ye ought to declare, then, what that Angel is to do, when he preaches the everlasting Gospel to all Nations, and Kindreds, and People that are upon the Earth.

As to their second Claim, before mention'd; .viz. That They only, are to be the Proclaimers and Publishers of it, I chuse also to speak to it, in the words following.

May 3. 1708.

You are astonish'd, how so many Evidences of God can subsist, with so many intermix'd Offences. The World is equally astonish'd, how so many Tokens of your being devoted to, and acting from God, can subsist with an evil Spirit and Satanical Delusion, as they determine it is. So that Man is at a loss to find out God unsearchable. They are harden'd in Opposition and Infidelity, because Predictions are not answer'd as they expect: You are shaken and stumbled, not knowing what to think; therefore may ye well wonder I should suffer unrepov'd, so many Particulars of Predictions, which fail'd in the nearest Sense of them.

You know that, from the beginning, I purpos'd to confound the Wise and Learned. They have made all the Objections their Wit and Ill-will could invent, and none stands them in stead but This. And now they think themselves secure, against the Invasions of their standing Ministry, by Prophetick Claims. They judg the Case therefore determin'd, absolutely, already; by your Disappointments. And this will but harden them, and all that adhere, at all adventures to them; that no Demonstration of my Power will serve to convince, that a Lye, as they determine it, could ever proceed from infallible Truth. Therefore the Convictions I shall offer, will be with a strong Hand. Look back, and observe the Methods of the Treatment foretold, and already fulfil'd; now that ye well see their Carriage, as I declar'd it would be touching my wonderful Works, be not startled.

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Those of your Lord were ascrib'd to the Devil, notwithstanding his spotless Life : so the Malice of the Priesthood then requir'd they should be. The Apostles were counted Deceivers too, and turbulent, and Enemies to the Peace of the Country, and to that of their own Nation, tho Jews. And so the combin'd Interest of Jew and Pagan, (as zealous for his Idol, as the Jew for his Temple-Service) requir'd that the World should count the Apostles Impostors, who turn'd the World upside down ; Because I would have it so. But turning the World upside down, tho it be my Will never so clearly express'd, must render the World utterly hating, and doing injuries without measure to, those whom I chuse.

They have now got sufficient to cloke their own evil Hearts from the People ; for they pretend they are not Enemies to the Lord the King : whereas indeed they hate him to be a Ruler, without themselves be made the Stewards of his Authority and Dominion. They now assume that Character ; and will not admit any Dominion of the great Shepherd, but what is exercis'd thro themselves. This is the secret Enmity of their Minds, and which now they think themselves secure from having disclos'd and laid open to the People. But sure the more secure They be, and the more abus'd my Messengers and Expectants have been, the more Confusion will my conclusive Sentence draw along with it.

You frequently, among your selves, say, No Trial could have been greater, than that of the Failure of Words you took as Mine. And what if I permitted the Dictates of Mens Hearts to mix with my pure Word ? It was a Trial upon those who could not discern the Distinction : It was a Matter proving a Snare to those who were not willing my Word should be at all receiv'd : It was just Caution for all to watch and fear exceedingly, when I present my Influence superior, to them : It was a Subject of Triumph to the Powers of Darknes. And now reflect within your selves, whether my permitting those things, may not, on all these accounts, turn to issue in brighter Clear-

ness of my Glory, when it shines forth without such Clouds. *If any Man love God, the same shall know of the Doctrine, whether it be true, or not,* said the Apostle. But Love to God, in the subject Matter of this Message, is a Rule very few have used to know it by : and where I have discern'd a Love of Blindness and Ignorance of me, I do, judicially, lay before them further Occasion of their own chosen, beloved Hardness against Truth.

But ye who are, without making Terms, content to wait, and leave the Accomplishment of my Design to my own Method of effecting it : your waiting resignedly, shall give you Rest in Labour, Peace in Trouble, and abounding Joy in the Feast of Sorrows, the World will set before you.

I shall take notice, here, but of one Place more of that Author's ; and it is not a Trifle neither : but is intended for the Overthrow of what we think to be clear in the Word of God. It is concerning the Expression or Phrase of the last or latter days, twice spoken of by St. Peter. Once in the Acts, from Joel, when the Spirit should be pour'd out on all Flesh : and the second time in 2 Pet. III. 3. when Scoffers should arise, who should say, Where is the Promise of his Coming ? one of which he affirms to be past, and the other to be yet to come, and not to be till about the End and Close of Time. Which two Expressions We do take to denote, both of them, one and the same Time ; and neither the past nor the future, but the present Time : (and of the former of which, perhaps the Book, whereof this is the Preface, is some Instance.) Whereas that Author's Intent was to prove, that St. Peter spake of, and meant, two different Times, by the two several Texts (that in Acts II. and that in 2 Pet. III. 3.) wherein he speaks of the last days. For in p. 13. of Remarks, &c. consider'd ; speaking of Me, he says, " Had this Gentleman turn'd to his Greek Testament, he would have found a Difference in the two Expressions. In Acts XI. 17. 'tis ἐν ταῖς ἑσάταις ἡμέραις " but in 2 Pet. III. 3. 'tis ἐν' ἑσάταις ὧν ἡμέραι. In one " 'tis properly in the last days ; and in the other in one " of the last of the days. So that in one of the last

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of the last days, even in the Close of Time, Scoffers are to arise." The Reader, at first sight, may perceive that this translation is, of several more words than are in the Original. *ἐν ἑσάτῃ καὶ ἡμέρῳ* can signify only in the last of the days; but can no way signify in one of the last of the days, much less in one of the last of the last days. For, that, the Text must have been *ἐν μᾶζ καὶ ἑσάτῳ καὶ ἡμέρῳ ἑσάτῳ*. But in answer to all this, I must say, that this Gentleman had consulted the Septuagint upon that phrase, he would have found no manner of ground for this various Remark. For not only is it a Greek, a Latin, and even an English Idiom, to make a Substantive of an Adjective, (especially when the Adjective is of the superlative degree) and then to put its own Substantive into the Genitive case after it (as if we should say in *novissimis dierum* or *novissimis diebus*; *plurimi hominum* for *plurimi homines*; and the best of Men for the best Men :) and that is very word *ἑσάτῳ* is frequently, in that Book, so used : that I shall shew that, in the LXX, these several Expressions *ἐν ἑσάτῃ καὶ ἡμέρῃ* (Isa. II. 2.) *ἐν ἑσάτῳ καὶ ἡμέρῳ* (Hos. III. 5.) *ἐν ἑσάτῃ καὶ ἡμέρῳ* (Jer. XXIII. 20.) and *ἐν ἑσάτῳ καὶ ἡμέρῳ* (Deut. IV. 30.) do all signify but the same thing. Nay, the Reader, without further trouble, will there be, that the 20th Verse of Jer. XXIII. is, word for word, the same with the 24th and last Verse of Jer. XXX. and consequently they are both spoken, of the same time and thing : and yet, what in the former of these Texts is read *ἐν ἑσάτῃ καὶ ἡμέρῳ*, is in the latter *ἐν ἑσάτῳ καὶ ἡμέρῳ*. So that neither in that, nor in any other Texts of my Greek Testament, or LXX Version, can I, without his friendly Assistance, find out any such Expression as will denote, as does signify, in one of the last days, by way of Distinction from others of the last days. And therefore I must still conclude, till better Proof appears, that those last days, in which St. Peter said there would be Scoffers at those, that should expect the Coming of our Lord; are the same last days in which he also says, from Joel, that the Spirit should be pour'd forth on all Flesh. Not that every one (as the Author is pleas'd, merrily to express it, in p. 13. of the Caveat) should have a Prophetical Touch; But that our Sons and your Daughters, that is, Children, should prophesy,

prophecy, or preach under the Operation of the Spirit, and also Men-Servants and Maid-Servants : and that Young Men and Old, who could distinctly relate their Visions and Dreams, (which Children could not) should have Manifestations of the Divine Will in that way, by Visions and Divine Dreams. But that those to whom these other Gifts of the Spirit should not be given, should however have the Graces of it; a Heart of Flesh, and no longer a Heart of Stone; and the Law of God written therein, in those Fleishly Tables of their Heart: they should all know the Lord, from the Least to the Greatest, and no need to be taught it, by their Neighbour. *Hinc illæ lachrymæ; 'tis time for all the Demetrius's to get together. But I have done here; for summi mihi sæpe vocandi ad partes.*

I am not ignorant of the Treatises that so frequently come out against this Voice; for not only is it the Interest of the Devil to oppose it, since he sees his Time is now come to be chain'd up, his Place will be no more found, not upon Earth neither: but it is suppos'd to be also the Interest of some Men, so to do likewise; for

*Ambubajarum Collegia, Pharmacopolæ,
Méndici, Mimæ, Baláthrones, hoc genus omne*

The Pulpit, the Press, the Stage of Quality, the Bartholomew-Fair Stroler, the Hawker and the Ballad-Singer; all Pans and Rattles are set a tinkling, as if it were laboranti succurrere Lūnæ. For no less than thirty eight times has the Battery of the Press play'd upon them, in a year and half's time, beside a certain News-Paper very often; and one hears ten Sermons against the Prophets, for one against Popery. Here's a Fire broke out indeed! that many Waters cannot quench, neither can the Floods drown it (no not all the Floods that the Dragon shall cast out of his Mouth) For indeed they are all at work, but with Boccacini's Buckets, it is Oil that they are pouring upon it so that altho odimus ignem, ardet adhuc.

And one of the Propositions frequently advanc'd by one sort of Men against them, is to impute the Decay of Religion, principally, above all other Causes, to the Pretences

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enthusiasts, as they are pleas'd to call them ; while at the
 same time, something more manifest in their own Deportment,
 actually stops their Mouths from crying out aloud, or in-
 ded from ever hinting at the most obvious Cause of its low
 state in the World : from speaking out plainly, with their
 own Mouth, Ye cannot serve God and Mammon ; and with
 the Apostle, Having Food and Raiment, let us be there-
 with contented ; and that the Love of Mony is the
 root of all Evil ; and that they that will be rich fall
 into Temptation and a Snare, and into many foolish
 and hurtful Lusts which drown Men in Perdition.
 There's no need of skilful Reasoning here ; to shew how this
 Cause will produce that Effect. It is obvious, that they that
 will possess the God of this World, will say, Soul, take
 thine Ease ; without thinking of another God, or World.
 Even David, in his Prosperity, said, I shall never be
 mov'd, Psal. XXX. 6. and Job the Upright, when the
 Candle of the Lord shin'd upon his Head, said, I
 shall die in my Nest, Job XXIX. 3, 18. But here we
 must have a fine-spun Argument, to shew, how what they
 call Enthusiasm in some, begets Irreligion in others ; when
 the Upshot of their whole Argument comes only to this ; to
 shew, that those who have no Religion at all themselves, may,
 by the Enthusiastick Pretences of others, be apt to think all
 Religion to be a Cheat, and which they may be more likely to
 reject, and have better Reason for, by hearing the Doctrines of
 the Gospel recited from the Mouths of those who, in the main,
 have no manner of Regard to it, or Observance of it, as I
 shall presently shew. But, by the way, I think it is too
 manifest that there is this Evil in decrying, what is thus
 call'd Enthusiasm ; (and which is of more Mischief to the
 Power and Life of Religion, than real Enthusiasm it self is)
 which is, that it exposes to Contempt, the very Notion of the
 Agency of the Spirit of God in Man ; not only as to his su-
 pernatural Gifts, (which, where it is, proves it self, even
 to Sense) but also as to his Graces. For those who cry lou-
 dest against Enthusiasm, are such as do equally deride the ve-
 ry word Spirit, without making any Distinction at all about
 it : as the Authors of a Tale of a Tub ; and a Letter
 to my Lord ——— about Enthusiasm : nay, and even
 some

some of our own Teachers; who will be beholden even to Paganism, for the word Eolism, whereby to express and ridicule Inspiration.

It is not difficult to conceive that those that are deprived of one Sense, should think strange to see others keep about the Objects of it. A Discourse of the Mixtures of Colours, by Painters, or those that work in Silk, would not only be utterly unintelligible, but also ridiculous Jargon, to one born blind. Even so the natural, the sensual Man perceives not the Things of the Spirit of God, they are Foolishness to him: neither can he; because they are only spiritually discern'd. But what! shall the vain Pretences of a distemper'd Brain (when such an Instance shall appear), or even the Suggestions of evil Spirits (if there be any such kind of Enthusiasm) make Men think the same, of things truly Sacred and Divine? God himself, on the like Occasion, says, by the Prophet, What is the Chaff to the Wheat?

What therefore I now proceed to, is, to speak of another kind of these Warnings; and they are such as make good that Promise of the Holy Spirit in the Warnings of Elias Marion, with which the French Pulpits made such a Noise, I will give you a new Law. It shall be my Gospel; but quite new: for they have spoil'd it for me. Some Shreds of my Word do appear yet; but the Piece is corrupted in the Heart of the World. That it has been so, is a great Truth; and by the Illumination of the Holy Spirit was apparent to Mrs. B - - - n in her Infancy: who having been instructed by her Parents, when about four Years of Age, of the first Principles of Christianity, and of all that Jesus had done and suffer'd for Men, she was desirous to be inform'd in what Country the Christians liv'd, and profess a great Desire of going thither. And when her Parents mock'd her, and told her she was in the Country of Christians, she said that could not be; for Jesus Christ was born in a Stable, and liv'd in Poverty: whereas They all love to have fine Houses, and fine Furniture, and much Wealth; and therefore she concluded they were not Christians, and that she would go into the Country where the Christians do live. But this was Language not understood, but turn'd into Raillery.

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The Apostle tells us of some Teachers, that were *καπη-
λεύοντες* ἢ λόγον τῷ Θεῷ, 2 Cor. II. 17. In classick Au-
thors the word *καπηλῶ* signifies both a Broker, and a
Wine-brewer. Now, tho I have heard the word Soul-broker
under Inspiration; yet at this time I shall let that Significa-
tion of it pass, and consider it only under the latter sense,
that of a Wine-brewer, a Sophisticator, one that puts in baser
mixtures. For so the Prophet Isaiah, in setting forth the
bad Estate of his People, speaking of the *καπηλῶ* of his
time, Chap. I. 22. says, οἱ καπηλῶ σὺ μίσγῃσι ἢ οἶνον
ὕδατι, they mix Water with thy Wine. And has not
this been done all along in the Christian Church? I speak
not, now, of Popish Articles of Faith, but of Protestant
Rules of Practice. Have they not join'd what God has put
under? Has not our Lord said, Ye cannot serve God
and Mammon? and yet Men are encourag'd to go on, in
the pursuit of this World, under the specious Name, and trea-
cherous Cloke, of Industry; and of being useful in their Gene-
ration; without truly judging what That does consist in.

I must confess I am gotten into an untrodden Path, (a-
mong Protestants at least): But were it as the way of a
Ship in the Sea; while I am led by a Star, my Polar
Star, I shall, by the help of God, press forward; till it
bring me, as I doubt not but it will, to the perfect Day,
to the Land of Light.

It is not unlikely that, upon what I may now say, some
may think I am of the mind that Mr. Hobbs was of,
in another Science; and will readily assent with me, to the
truth of his Proposition, Aut ego insanio, aut Mathematici
omnes insaniunt. But be it so. I am sure I will be
able to say, εἰ ἐξέστημεν, τῷ Θεῷ, 2 Cor. V. 11. If I
am beside my self, it is to God. For I will keep fast
hold of his Word; and advance nothing, but Propositions of
the Holy Spirit's forming, or of most direct Consequence from
them. After which I will endeavour to answer our *καπηλῶ*,
that have put Water into our Wine; that have in truth made
οἶνον κεκρασμένον, the Wine of the Condemn'd, a Cup of
sourly Wine; not only diluted it with Water, but min-
gled it with Gall, as I shall presently make appear. [The
Doctrine preach'd by the Baptist, which was but preparato-
ry to the Gospel, was, He that has two Coats let him

give to him that has none ; and he that has Meat
(more than he can eat himself) let him do likewise
 Luke III. 11. *This was the beginning of the Law of Love*
But when the Gospel it self came, it taught us, That God
is Love, 1 John IV. 16. That every Man must love his
Neighbour, as himself, which is, not in Word and in
Tongue ; but in Deed and in Truth, Chap. III. 18.
That he that pretends to love God, and hates his Brother,
is a Lyar, Chap. IV. 20. That Christians indeed (if they
not such as have a Name that they live and are dead,
must be Fellow-Members of the same Body ; and therefore
if one Member suffer, all the rest must suffer with it.
 1 Cor. XII. 26. Rejoice with them that rejoice, and
 weep with them that weep, Rom. XII. 15. Bear
 one another's Burdens, Gal. VI. 2. Have a Fellow-
 feeling of one another's Infirmities ; must remember them
 that are in Bonds, as if bound with them, Heb. XIII.
 3. Have the same Care one for another, 1 Cor. XII.
 25. Be of one Mind and one Soul ; must do as we
 would desire to be done by, Mat. VII. 12. Nay, even
 lay down our Life for the Brethren, 1 John III. 16.
For Love overcomes every thing. The tender Mother feels
no Pain, in sitting up all Night with her crying Infant ; no-
less what she partakes of the Child's. No, nothing is diffi-
cult to Love. So then, if every Man be every Man's other
Self ; the very Notion of Property vanishes : just as it did
in the short Meridian Height of the Christian Religion, in
that blessed Space of time when all the Believers were of
one Heart, and one Soul, and had all things common,
 Acts IV. 32. *There wants nothing but Love, to make it so*
now. As Solomon sent the Sluggard to the Ant, so would
I, the close-fisted, selfish Worldling, to the Bees. Go, learn
of them. There's Industry enough, and yet every one labours
for the rest : all their Wealth and Store is in common. But
Men are so shrunk into Self, that, Now, there are, as they
think, as many Propertys as Persons.

I desire, once for all, that the Reader would not mistake
 me ; or think that by these Words, of having all things com-
 mon, I am for the levelling Principle, or do mean the con-
 fused mixing of Stocks. No : but as these Warnings do of-
 ten express it, a Distribution to all Needy ; from an Oneness of
 Soul,

Goal, and an exalted Faith in God, that will let none want that trust in him.

O cursed Dross ! how camest thou up from the bottomless Pit, to disturb the Peace, and banish away the Love of Mankind ? Wonderful it is indeed to consider, that from all Ages God should, in such an extraordinary manner, send Messengers to Mankind ; to reveal the Coming of his Son, and the glorious Gospel-State : and that it should at length, in the Fulness of Time, appear in such a wonderful manner in the World, and advance, with such mighty Power, in the Hearts of Men ; as to make them forsake All, love their Enemys, suffer Reproaches and Death, convert Thousands by their Sermons : that it should spread swift, like the Morning-Light, from Country to Country ; and all of a sudden be eclips'd and damp'd, lost and sunk, and evaporate into Form ; and so continue for now near sixteen hundred Years, without any Resource. O what other Reason can be given, than that the punctum salientis of it ceas'd ; that Love, that Charity which demonstrates a Man to be born of God, and which makes him a Piece and living Member of Mankind.

And what was the Cause of That, I shall forbear to set forth. Father Paolo, in his learned Treatise, *De Re beneficiaria*, has done it beyond Exception ; and shewn the several Steps by which that excellent Practice, establish'd by the Apostles in Acts VI. of serving the Poor in the daily Ministration, came to be broken thro. For the Churchmens coming at length (tho in the beginning of Christianity it was not so) to have a Share, in Property, in the Charity of the Faithful ; it was, as might be suppos'd, but just in them to countenance, even in their Doctrine, a Property in others. And so Self grew up ; with all its Fruits, of Envy, Contention, Evil speaking, Fraud, Oppression, Hoarding up, Hardheartedness, Pride, and the like ; to the Bane of that Holy Religion.

I should be glad to be convinc'd at this Day, that my Charge is untrue ; by their even now preaching according to the Form of sound Words, which I shall here collect. And which those happy Souls, the first Christians, understood and obey'd in a literal sense ; when our Lord said to them, to us, and all the World, Luke XIV 33. Whosoever he

be that forsaketh not All that he hath, cannot be my Disciple. Sell All that thou hast, *ὅσα ἔχεις*, and give to the Poor, *Luke XVIII. 22.* Sell all thy Estate, *τὰ ὑπάρχοντά σου*, and give to the Poor, *Mat. XIX. 21.* And to all his Hearers, *τὰ ὑπάρχοντα ὑμῶν*, Sell your whole Substance, *Luke XII. 33.* and give it in Alms. Give (not Alms of such Things as ye have, as we have it rendred; but) your Substance away in Alms, *τὰ ἔχοντα δοτε ἐλεημοσύνῃ*, *Luke XI. 41.* Give to every one that asketh of thee, *Luke VI. 30.* That is, to every one that is in need: For as for the Rich, they are full enough; we must do with them, as God says he will, send them empty away. Tho they be our Friends or our Neighbours, we are by our Lord, our Master, forbidden to feast them, *Luke XIV. 12.* not to lavish unnecessarily upon Them, that is the Poor's Due. Do good and lend; hoping for nothing again, *Luke VI. 35.* Lay not up for yourselves, Treasures upon Earth, *Mat. VI. 19.* Take no Thought for your Life, what you shall eat; nor for your Body, what you shall be cloth'd with. But thus pray, Give us, day by day, our daily Bread, *Luke XI. 3.* Ye cannot serve God and Mammon, *Mat. VI. 24.* And it is easier for a Camel to go thro the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven, *Luke XVIII. 25.* And what the Apostles added thereto, when they said, Having Food and Raiment, let us be therewith contented, *1 Tim. VI. 8.* As we have Ability, let us do Good unto all Men, *Gal. VI. 10.* Set your Affections on Things above, and not on Things of the Earth, *Col. III. 2.* For they that mind Earthly Things, are Enemies to the Cross of Christ, *Phil. III. 18, 19.* Be as those that are Alive from the Dead, that have past the Resurrection. Be not conform'd to this World, *μὴ συνηματιζέσθε*, do not make such a Shew or Appearance as those of this World do, *Rom. XII. 2.* No Man that warreth, entangleth himself with the Affairs of this Life, *2 Tim. II. 4.* But let the same Mind be in you that was in Christ Jesus, *Phil. II. 7.* Who, tho he was rich, yet for your sakes he became poor: He made himself of no Repute, and took upon him the Form of a Servant, *Phil.*

Phil. II. 10. Let the rich Man rejoice, in that he is made low, Jam. I. 10. Let your Conversation be not, without Covetousness, as we read it, but ἀφιλάργος, Heb. XIII. 5.) without the Love of Money, even that Money that is your own, in your Possession ; but as for Covetousness (not here meant hoarding, but) πλεονεξία, the desire of having more, of increasing, tho' honestly, as the World calls it, and without Fraud or Oppression ; Let not that be so much as once named among you, as becometh them that are holy, Eph. V. 2. for, That is downright Idolatry, Col. III. 5.

For let us consider, for what end and purpose do Men increase, labour to grow richer (whether it be by Saving, by Trade, or Usury) ? Is it not, in the first place, in order to rise higher in the World, to be above others of Mankind ? And is not this a direct dismembring from the Body ? For when the Head shall say, I will be the Head, it of course displaces itself from its own Station and Office in the Body : it is the judging at God's Disposal, and the believing it can place itself in a better Station. Not to mention how opposite also this is to Religion : for How can ye believe, who receive that is, who seek) Honour one of another ? John V. 44. But secondly, Is not the end and purpose of increasing or growing richer, in order also to be set above the reach of general Calamities ; that when the overflowing Scourge shall pass thro', it may not come nigh them, they may not feel it : that they may be exempt from the general Sentence that may be pronounc'd against a City or Nation ? And is not this to oppose against Providence ; to have something else to trust to than God : to have a God of their own to trust to and have recourse to ; in Famine, in Losses, in all cross Occurrences of life ? Hear what the Prophet says of those that, when the Lord God call'd to Weeping, and Mourning, and sackcloth (probably by some publick Calamity) were in Joy and Gladness, slaying of Oxen, and killing of sheep. Surely this Iniquity shall not be purg'd from you, till you die, saith the Lord, Isa. XXII. 12, 13, 14. shall not be forgiven ; God's Indignation will rise, and his fiery smoke against such Persons.

The Prophet seems to hint at these two ungodly Effects of covetousness, where he pronounces a Woe against it ; Hab. II.

9. Woe to him that coveteth an evil Covetousness in his House ; that he may set his Nest on high : that he may be deliver'd from the Power of Evil.

Now both the one and the other of these, are such wretched Grounds and Principles for Mens Practice ; they are such Sins, as put a Man into the state of Lucifer : the not owning or depending upon the living God ; but sacrificing to his own Drag, to his own Chest. Very properly therefore may he be call'd, by the Apostle, as in divers places it is, Idolatrous. And therefore utterly inconsistent with the Life of Christians, which is the Love of the Brethren ; for hereby, says the Apostle, we know that we are pass'd from Death to Life because we love the Brethren : 1 John I. 14.

And for their further Encouragement in this Duty of quitting All, see our Lord's gracious Promises annex'd to his Commands. And they are in the first place Perfection and Purity, which are surely the most valuable state that a Soul can desire in this Life. For notwithstanding the corrupt Teaching of Men, who, contrary to divers eminent Divines, Dr. Moore and others, as well as to the Word of God, do pretend that Perfection is not to be attain'd, and consequently not to be endeavour'd after, in this Life ; we may be sure our Lord would not require it, if it were impossible : Be ye perfect, says he, as your Father which is in Heaven is perfect, Matthew V. 43. Why is this a more impossible Command than, Romans XII. 2. Be ye transform'd, into the Image of God, in Righteousness, and true Holiness? Eph. IV. 24. Perfection then is a Duty : and it is to be attain'd only by the blessed Practice that I am recommending ; If thou wouldst be PERFECT, sell All and give to the Poor, Matthew XIX. 21.

But Purity also is another blessed State ; to the obtaining whereof, this Command does direct us. And the Blessedness of the pure Heart, is in this, that it shall see God, Matthew V. 8. for our Lord has said, Give your Substance away in Alms, and then All things shall be pure unto you, Luke XI. 41. Nothing of this World's Pitch, no Defilement shall stick to your Souls, when once defecated from the Tongue of Mammon ; to obstruct the clear Intuition of, and happy Communion with the blessed God, in whose Presence is Fullness of Joy.

Another Promise that our Lord has made, to Them that have no Thought after the World, but that seek the Kingdom of God and his Righteousness, is, that they shall have what is desired here, added to that, which they so wisely prefer, in their Choice and Search after.

But that is not All: He has further promis'd to them, that they who have look'd upon themselves only as Stewards; and have been faithful in their Stewardship, in giving to his household their Portion of Meat in due season, Luke XII. 42. shall be made Rulers in his Kingdom (now approaching) and be receiv'd into the Joy of their Lord, Mat. XXV. 21. that, tho they be but a little Flock; yet it is their Father's good pleasure to give them a Kingdom, Luke XII. 32. For then shall those blessed Apostles, who forsook All, and follow'd their Lord, sit upon thrones, judging, i. e. ruling the Tribes of Israel: Mat. XIX. 28. That All who have forsaken this World's goods for Him, shall even in this World (in this blessed State approaching) receive an hundred fold: shall obtain a part in the first Resurrection now approaching. Which, I have before shewn, is one of the *Æones* or Worlds before the last great Judgment of Quick and Dead: the *Æon* or *Æons*, the Age or World of the Resurrection; when those who shall rise, that shall be counted worthy to be the children of that Resurrection.

And lastly, He has promis'd that they shall find their Treasure in Heaven, Mat. XIX. 21. A Treasure that will not fail them, Bags that will not wax old, Luke XII. 33. that thereby themselves shall be receiv'd into everlasting Habitations, Luke XVI. 9. That to Them he will then say Come ye blessed of my Father; for I was hungry and ye fed me, naked and ye clothed me, Mat. XXV. 34. This must be understood of giving All; for if ever they had or neglected, as long as they had wherewith, it might be said to them, In as much as ye did it not to this and this, ye did it not to me. Giving but so much, (be it never so little, less than All) is coming to Terms with God. But He will be the Just to live by his Faith, and take His word, He never was Bankrupt, nor fail'd of his Promise.

See also, what Encouragement the Apostles have given to the blessed State of Poverty for Christ's sake; that those
that

that are ready to give, and glad to distribute, communicative of what they have; that look upon it as what others have also a Right in common with them, They lay for themselves a good Foundation, whereby to lay hold on eternal Life; 1 Tim. VI. 18, 19. That to them that will be contented with Food and Raiment, He has said I will never leave thee nor forsake thee; Heb. XIII. 5. That the Poor of this World, that are rich in Faith, (it is much to be fear'd none can be rich in Faith, but the Poor of this World) are Heirs of eternal Life; Jam. II. 5. For in nothing more than in this is true Christianity contrary to Heathenism in practice: For *Quantò quisque fulnum conservat in arcâ, Tantò nulla fides.* For indeed *contemnere fulmina dives creditur atque Deos.*

And now after its appearing so plain to be the Christian's Duty to quit All of this World: after such plain Precepts of our Lord and his Apostles thereto: after such gracious Encouragements as the Book of God gives him so to do: and after those glorious Examples of our Lord, who empty'd himself whose Birth was in a Stable, in whose whole Course of his Life, after he became our Teacher and our Example, he had not where to lay his Head: who took upon him the Form of a Servant, and never possess'd more than one Bag, in common with the twelve, (which God supply'd by his Providence and not by Miracle) and in which the Poor also shared with them: and taught Men, by his Example, how to be wise and happy, viz. by possessing of Nothing, and loving of all Men. And after the Example also of his Apostles, who went forth to preach without Scrip or Purse: to whom the World was crucify'd, and who counted all Things here below but as Dung and Dross. And after the Example of the first Christians, Acts IV. 34. who sold their Houses and Lands, and laid the Price of them at the Apostles feet: I say, after all this, we may surely think that, *Illi robur & æ triplex circa pectus erit, That Man must be as hard as the Leviathan in Job XLII. 27, 29.* which laugheth at the shaking of the Spear, which esteemeth Iron as Straw, Brass as rotten Wood, and Darts as Stubble; who can stand out against, and be impenetrable by those Arrows of the Almighty, in that Armory of the Scriptures, which were intended to pierce his Heart; one Quiver of which I have here

collected for him : *The Rich Man*, I mean. By whom, in the Gospel-Sense, is understood, as I shall endeavour to shew, every Man that has and keeps, and so purposes to do, *ANY* thing of this World's Goods in proprio ; however he may, comparatively, be call'd poor.

How hardly shall they that have Riches enter into the Kingdom of Heaven ! It is easier for a Camel to go thro the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven.

The Love of Mony is the Root of all evil.

Love not the World, neither the Things of the World. If any Man love the World, the Love of the Father is not in him.

They that mind earthly things, are Enemies to the Cross of Christ.

The Cares of this World, and the Deceitfulness of Riches, choke the Word, and it becometh unprofitable.

They that will be rich, fall into Temptation, and a snare, and into many foolish and hurtful Lusts, which crown Men in Perdition.

Let that Mind be in you that was in *Christ Jesus*, who empty'd himself, who humbled himself, and took upon him the Form of a Servant. For if any Man have not the Spirit of *Christ*, he is none of his.

Go to ye rich Men, weep and howl, for your Miseries that shall come upon you ; *Jam. V. 1.*

Wo unto you that are rich, for you have receiv'd your Consolation : *Luke VI. 24.*

Remember that thou, in thy life-time, receiv'dst thy good things, and *Lazarus* his evil things ; but now he is comforted, and thou art tormented : *Luke XVI. 25.*

The rich Man was clothed in Purple and fine Linen, and fared sumptuously every day. He died and was buried ; and in Hell he lift up his Eyes, being in Torments : *Luke XVI. 19, 22, 23.*

Wo unto them that join House to House, and lay Field to Field : *Isa. V. 8.* That lade themselves with thick Clay.

Were it not that the God of this World has blinded Mens Minds, and harden'd their Hearts from God's Fear ; one would think, that a Man that has any Riches,

should tremble and his Heart ake, every time he hears this his Sentence pronounc'd ; for such it is. But so it is, that there are Pillows sew'd to all Arm-holes ; so that the Rich speak Peace to themselves, tho they go on in the Imaginations of their own Heart.

Therefore, since, by the Help of the Almighty in my own Soul, I have here advanc'd a Doctrine, in opposition to the Practice, and I fear to the Sentiments of those who should have taught it themselves, (and which if they had done, we should have seen primitive Christianity revive again in its full Vigour and Life,) I shall go on to attack the Outworks and Strong-holds, that these *καπηλοι*, these Engineers, nay these faithful Allies of Mammon have rais'd, for this Strong Man's holding his Possession in peace. And I trust that that same Spirit that blew down the Walls of Jericho, will blow away also, and sweep away this Refuge of Lyes, this deceitful Trust that Men have put in it.

Yes, say they, it is true, it will be hard for the rich Man to enter into Heaven : but our Lord has told who such rich Men be ; only those that trust in Riches, Mark X. 24. Let us consider therefore, in this Case, what the word Trusting properly means ; and not deceive our selves by applying it improperly. Trust in a Man's Promise, is the Expectation of its Performance : Trusting upon my Staff, is the Belief of its Strength to support me from falling : Trusting in a thick Garment, is the Belief that, being worn, it will keep me warm. But it were ridiculous to trust in my Staff to satisfy my Hunger, or my Clothes to carry me a Journey. Now since as it is said, Money answereth all things ; if (without being so foolish as to think it my God, or that a Bag of Gold in my Pocket will preserve my Body from a Stroke or Cut, that it will give me Counsel in my Affairs, or go away with me to Heaven) do so far place my Trust and repose my Confidence in it, for the procuring of those things which, in the Course and Practice of the World, are believed to be attainable by it, as to take satisfaction in having it, to be solicitous for it, and uneasy without it ; without any force upon the word, I may be properly said to trust in it. And if this be not so, I must own I cannot understand what our Lord's words, of trusting in Riches, mean. And now I pray, who

here that has Riches, be they more or less, and does not thus trust in them? Who is it that does not from Them seek what he calls the Comforts and Conveniences, as well as the Necessaries of Life? That does not, by Them, lay in his Stores, contrive for his Ease, set himself above his Neighbours; that does not, by Them, strengthen his Alliances. reckon to purchase Health for his Body by Physick and Physicians; Advancement, as he calls it, for his Children, and Ease or Freedom from Labour or Trouble in his Old Age? And now is not This, in effect, saying to the fine Gold, Thou art my Confidence? If this be not trusting in Riches, I cannot say what is. And it is very plain, to those who will consider the Connection of our Lord's words, that He understood those that have Riches, and those that trust in them, to be the same Persons.

Well, say they again, but Men have Families to provide for; and the Apostle says, that He that provideth not for them of his own House, is worse than an Infidel; Tim. V. 8. But to answer this, I must put them in mind of what the Apostle is treating of. He is giving Directions to Timothy concerning his Church-Government; of which one Branch was the Care of their Widows: and therein he first shews him how such Widows, as were to be taken into the Church's Maintenance, should be qualify'd. And one Qualification of such a Widow is, that she be *μεμονομένη*, alone, desolate, that has neither Child nor Grandchild to take care of her; that has no body to look unto but God. But says the Apostle, if any Widow have Children or Grandchildren (for so should the word *ἐγγονα* be translated, and not Nephews, and so also does the word *Nepotes* signify) let Those take care to shew Piety at home, in their own House, *εὖς ἑαυτοῦ οἴκου*, and *ἀποστέλλας δίδωαι τοῖς πατέροισι*, to make Returns to their Parents for the Kindnesses they have receiv'd from Them. For he that does not do so, that does not take care of his own House, *καὶ ἑαυτοῦ οἴκου*, to wit, Them from whom himself is sprung, is worse than an Infidel: for the Heathens taught all Reverence, Honour, and Kindness to be paid to Parents. So that this Text is so far from discouraging a Man's getting Wealth for his Children, that it has no relation to them: but on the contrary, is a Precept of Charity towards Parents.

Well say they, but does not the Apostle say, The Children

are not to lay up for the Parents, but the Parents for the Children ? which tho perhaps not a positive Command so to do, is yet an Allowance thereof. Yes, just as much as it is a forbidding of Children to lay up for the Parents : that is, it is neither the one nor the other. But it is a Phrase used, by the Apostle, to those to whom he was writing only to shew them that as the World esteem'd it the Duty of Parents carefully to lay up for their Children, so He had, in his Soul, the like tender fatherly Care, for them, in Spirituals.

“ But are we not bidden to be circumspect, to act as wise Men, not as Fools, who have no Forethought or Providence ? We do not know what may come upon the World, or our selves. Poverty, Old Age, or Sickness may besal us ; and it is good to have a little of our own to trust to, at such a time : he is not counted wise or prudent that does not lay by a Bag for a stormy Day.” And is not this downright trusting in Riches ? The Wise Man has, from these very Premises, drawn the quite contrary Conclusion ; Cast thy Bread, says he, upon the Waters : Give to six and also to seven, for thou knowest not what shall be upon the Earth : Eccles. XI. 1, 2. If thou keepest thy Treasure, thou mayst either be taken from it, before thou hast done any good with it ; or it may be taken from thee by Violence ; or secretly by thy Servants ; or by thy Relations when thou art old and feeble. Or thou mayst be cheated of it by Fraud, or by Breach of Trust. Pay it in therefore, to God's Bank, to his Receivers ; and then thou hast Treasure in Heaven, safe and sure. Make God thy Creditor, who will never prove Bankrupt. Look a-broad into the World, and see if there are not those who eat the Bread of Carefulness, and bereave their Soul of Good ; and yet, if it tendeth not to Poverty, and that they put it into a Bag with holes (which often happeneth), but that they do lade themselves, as the Prophet says, with thick Clay : yet those Riches are given to the Owners thereof for their hurt.

But thou wouldst provide against Sickness ; that thou mayst have wherewith to procure Physicians, in thy Sickness and Pains. First then recollect who it is that preserves Life and Health, that is the great Physician of Soul and Body : who it is that forgiveth all thy Sins, and healeth all thy Diseases ;

es: that saveth thy Life from Destruction and pi-
 ng Sickness, and maketh thy Youth to be renew'd
 the Eagle's: *Psal. CIII. 3, 4.* It is most likely he will
 his to those, that are most acceptable to him. But if thou
 visited after the common Visitation of all Men, as
 Sickness; Then see, who is the Man that can, with good
 and, hope for Deliverance in the time of his Trou-
 that the Lord will strengthen him upon the Bed
 languishing; and make all his Bed in his Sickness;
 left Hand under his Head, and his right Hand
 brace him: Is it not He that considereth the Poor
 and Needy? *Psal. XLI.* Remember that King Asa,
 was diseas'd but in his Feet, sought not to the Lord but to
 Physicians, and he escap'd not: but King Hezekiah, who
 sick unto death, sick of the Plague, he sought not to the
 Physicians, but to the Lord, and he recover'd. Trust not
 before in this broken Reed of Riches, for a Defence against
 in Health or Sickness.
 Well, say they again, but this strange Doctrine, this quitting
 all, is harder far than the Scripture promises us: for it
 : *Eccle.* Godliness hath the Promise of this Life, as well
 of that which is to come. True; and these Promises of
 Life are of two sorts; one, that Those that seek the
 ngdom of God and his Righteousness, shall have all
 ings needful added; that there shall be no Want to
 m that fear the Lord. And, as long as God is true,
 Promise is consistent with a State of quitting all to his
 Members for his sake. And there is another very great and
 e Promise also to Godliness, as to this Life; which runs
 a great part of the Old Testament, as well as in divers
 ur Lord's own words. But tho, as it was the Word of
 faithful and true, it will certainly come to pass; yet Man
 not capable of enjoying that State with these gross, sensual,
 e Dunghil Affections that he now has: for it is no Ma-
 netan Paradise. He must be refin'd, by another guise re-
 ing of the Spirit of his Mind, than even the best are ca-
 e of in this militant State; while the Flesh lusts a-
 gainst the Spirit, *Gal. V. 17.* and the Law in the Mem-
 wars against the Law in the Mind, *Rom. VII. 23.*
 when the Tabernacle of God shall be with Men,
 which to say it shall be in Heaven, is Nonsense): when
 what

what St. John, in Vision, heard the Saints above triumphing and sing Praise to God in the Expectation of, viz. We shall reign on the Earth, Rev. V. 10. shall come to pass; and the Saints below, be that holy Nation over which they shall reign: and we all be able to sing that Song of Triumph, 1 Cor. XV. 55. O Death, where is thy Sting! Then will that Promise of our Lord's, of the hundred fold Recompence, as well as all the other temporal Promises to the Children of God, be made good upon this Earth; after the first Resurrection, when all the Dead in Christ shall rise, tho every one in his own Order: whereof the first will be those who loved not their Lives unto death, for God and his Christ. Godliness therefore, its having the Promise of this Life, is no bar against quitting All, giving all for the Relief of the Members of Christ.

“ But, say they again, This Command of our Saviour, was proper for the time of the Infancy of the Church. It might be necessary then, when our Lord had but few Followers, when there were but few Labourers in the Harvest, and that the Christian Religion was to be propagated, from Him, to the whole World: but it is not, nor was intended to be a Precept for after times. For therefore he said to the rich Young-Man, Sell all and give it to the Poor, and follow me, i. e. in order to be a Disciple, a Preacher of the Gospel.” Hereby then they tell us, in the first place, that he that would follow Christ, to be a Preacher of Christ's Gospel, and a Labourer in his Harvest, was to forsake All in order to it. Very well; the Reason for That being ever the same, will then, now in this day, pin Them down in the first place, if it will none else, to the forsaking of All. For if That was a necessary Qualification for those that were to preach the Gospel, Then, at that time when the greater Aid of the Spirit in them, could have more strengthen'd them against such Temptations in those days, as Wealth would have expos'd them to; unless These now can pretend to a greater spiritual Strength against such Temptations in these Days, conceive it does equally reach them also.

But say They, What must We starve then? It is true, it is Faith only that has power with God and prevails; that stretches out an Arm even to Him, and, if I may with Reverence say it, pulls down an Almightyess for its Stay and Supply.

apply. Now if indeed they have not such an extensive Faith, being that the Almighty is a great way off, in Heaven, out of their reach, otherwise; They are in the right, according to the Wisdom of the Children of this Generation, to have a God within their reach, that they can command (as they think; poor Souls! it commands them, even to the utmost slavery.)

But if the Word follow or come after him, be understood only to signify, in order to preach his Gospel; then is there an Exemption, to all others, from a great Christian duty, which the corrupt Heart of Man would gladly receive. For our Lord says, Whoever will come after me, let him deny himself, and take up his Cross and follow me. So then the way to Heaven is, for all Others it seems, made much more easy and pleasant than some do apprehend it to be. But let us have a care of those that preach against the Cross of Christ, which is the sure Mark of the Way to Heaven, the Badg of every Christian as well as Preachers; and his sacramental Mark, says St. Cyprian.

But why must Christ's saying *This* to the Young-Man, signify his calling Him to preach the Gospel, more than it will any others? For it was to the Multitude that he said the very same thing at first, Whosoever he be, that forsaketh not All that he hath, cannot be my Disciple; which afterwards, upon the particular Occasion of one Person's request, of being guided aright, he repeats the same Precept unto.

But further, if this was spoken to all the Multitude that heard him, and to each of them, without exception, as it assuredly was; wherein was it a Precept more adapted to *That* than to *This*? It seems in reason to be otherwise; for we have reason to believe that All that follow'd in the Croud after him, were poor People. The Rich do not go in among a Croud of Rabble of several thousands, even tho Curiosity might incline them to see or hear. There was no Nicodemus, nor Joseph of Arimathea, nor Zacheus, in that Croud that he spoke to. And yet it was this poor People, whom he thus taught, and requir'd even to forsake All; who, one might think, was but little encumbred, and but with little weight in running their Christian Race. And so the Apostle Paul, long after this, says, Not many Rich, not many Noble; but the

the Poor of this World hath God call'd. If the poor Man then must forsake his All, or else he cannot be the Disciple of Christ, much stronger then is the Argument for all Others so to do : and more especially at this day ; since the number of poor Christian Members to be reliev'd is almost infinitely greater now than it was Then.

But say others, Come, suppose ; Pone Factum. Suppose this Precept were so executed ; what would be the Consequence of it ? The Rich must become poor, and the Poor become rich. A very fine Transmutation ! but to what end ? To this I answer, first, That tho the Rich should become poor, (as they ought to be, and if upon God's account, to rejoice in it, Jam. I. 9.) yet the Poor would not become rich. For the Distribution that proceeds from a charitable Soul, is only to the Necessities in another, which his own tender Soul feels. And if that Oneness of Soul were more universal, as there would be no setting the Heart upon Riches, there would consequently be no such thing : for the only Value that it now has, it acquires from being Property. And the others having the same Opinion of what They also possess, and calling it Property ; there arises, in the Soul that has not Faith in God, a Fear that their own Cruse of Oil and Handful of Meal may fail, and they then not know where to get more. So that That happy Soul, that divests it self of the Notion of Property, and sees all Good in God, and counts every Man to be himself, will never increase this World's Wealth. But how can any suppose that the Riches of the Rich can ever make the Poor rich ; since the Number of each is so vastly disproportionable ? Beside ; when the only useful Riches are but necessary Raiment and Food, (all other Riches being only fantastical and imaginary) and that these are daily perishable, Riches themselves must diminish, and, as being notional, drop off, off of the Account. And consider, further, that in measure as the Love of God prevails in the World, and consequently the Number of true Christians, the Number of Objects of a Christian's Charity will also increase, of Brethren to whose Necessities the Rich must administer. When many fall off from the Use of Vanity and Sin, and consequently Others from the Exercise of those Trades that supply for it, the Household of God will increase ; unto whom the good Stewards will be ready to give their Portion in due season. So that

there would be no danger of the Poor's growing rich from Charity.

But, say they further, " Tho we own that Text to be Gospel ; yet it must be taken cum grano salis, that is, that a Man is to forsake all that he has, if call'd to it, if Providence cast him into such an Age or Country in the World, where the true Religion is persecuted : and that he must either quit his Substance or his Faith. Then he is to prefer the Loss of All, with the Preservation of his Faith ; rather than to make shipwreck of That, for the preserving of what he has." Very well : and who gave these Men authority to gloss away the Purity of the Gospel ; to make void the Commandments of God with their that is to say ? Learning was never necessary to enforce necessary, and therefore plain, Gospel-Truths. The Inspiration of the Almighty giveth Understanding sufficient, (and that these Warnings do abundantly testify, but That by the .) Where the Terms of any Proposition have relation to any science or Art, or Allusion to any uncommon Custom ; there indeed it may be allowable to explain the same, afterwards, by the natural Terms thereof. He who, in describing a Christian's Course, shall say, " In passing the troublesome and dangerous Sea of this World, there are many Rocks and Shoals, not obvious to a Man, on which he is in great danger of being shipwreck'd ; if he do not carefully steer his Course according to his Compass ;" may be allow'd to say, That is to say, In this Life there are many Temptations, which a Man does not perceive ; by which he is in great danger of falling into Sin and Ruin, if he do not take care to guide his steps by God's Word." But then every one will own that this is still the same thing ; only these easy words do make the other, which were more difficult, to be better understood. But he that, in spiritual Commands and Duties, under pretence of explaining what is plain, only that to flesh and blood it is a hard Saying ; (Who can bear it ?) shall add words whereby the Force of any of them is weaken'd, may be justly term'd one of those false Teachers, of whom the Apostle gave us warning, that they should come ; that there should be many of them in the Church of Christ ; having Mens Persons in admiration because of Advantage : and who have turn'd the just

Indignation of the People from themselves (for every Christian Believer will allow that they, All, but one Party, teach the Commandments of Men; and some of them, Doctrines of Devils;) I say, they have turn'd the Wrath and Cry of the People from themselves, to the Prophets. As their Fathers and their Predecessors did, so do they: for the Priests were ever the Persecutors of the true Prophets, throughout all the Book of God: as the Chief Priests, Scribes and Doctors of the Law were of our Lord himself.

If a Man should say, "Thou shalt do no Murder;" that is to say, "You must not take away the Life of any one premeditatedly, nor maliciously; nor indeed on any account, tho' where a Man is highly provok'd and in a great Passion, that is some Extenuation:" Or, as the Priests tell the young Women in a certain Country that I know, O you must have a great care not to let a Man have any thing to do with you; by no means: besure you take great care; but especially if he be a Heretick. How slenderly this poor Soul is guarded from committing Folly, when, after having been prevail'd upon, she can comfort her self with this, Well, but it was no more with a Heretick! or in the other Case, a Man whose Sin of Murder was, as he comforts himself, the Effect of Passion and Rage, and upon Provocation; the Reader may easily judge. In like manner, He that, to this Text declaring that he, that does not forsake All, cannot be Christ's Disciple, shall say, That is to say, if he be call'd to it by Persecution; I fear he may justly come under the Anathema of adding to the Word of God. And yet with this manner of Turn, upon plausible but disagreeable Truths, have many other excellent Texts of Scripture fared in like manner; been render'd of none effect.

But I shall not so leave This; but proceed to prove, that thus to expound it, is *καταλύνειν*, to corrupt the Word of God. For the Context has no relation to any such thing as Persecution. Nay, our Lord is there recommending This, as a Thing to be resolv'd on, upon the very Entrance into the Christian Religion; that a Man must, upon his first Resolution to embrace His Religion, sit down, and consider the Difficulties of it to his deprav'd Will; of which this is one, the forsaking All that he hath.

No, say they; it is only to be done when Necessity requires it, and rather than to deny Christ. But is there not a

ing Christ, in Practice as well as in Faith? Are there not
 those who profess to believe in Christ, but who in their
 works do deny him, Tit. I. 16. whose Faith is without
 works, and consequently dead: who say to the Cold and Hun-
 gry, Be ye warm'd, be ye fed; but give them not such
 things as they need, Jam. II. 16?

Every one is not able to judg so perfectly in Notions, in
 matters of Faith; and therefore the merciful, compassionate
 Father will make Allowance for all Errors in Belief, that are
 not introductive of ill Practice. We see by the Form of the
 general Sentence, that none is condemn'd for his Belief.
 It is a plain Duty, a positive Command, every one that is
 rational can understand; and therefore the denying Christ in
 Practice, is the much more fatal renouncing, of the two.
 And what more manifest Denial of him can there be, than
 that when he is hungry or cold, to deny him the Comfort of
 Food or Clothing? for he it is, as he has told us, that asks,
 for his Members the Poor.

The very arguing for its being a Duty to forsake All, only
 when such a Necessity requires it, betrays a reluctant Mind,
 and the Dominion of the Law of Fear, in the Soul, and not
 of Love. But even this arguing, is upon a rotten Founda-
 tion: for the word in the Original, which is here rendred
 forsake, ἀποδοῦναι, does most properly signify a taking
 leave, valedico, which is the most voluntary deliberate Act
 of Choice: Whosoever does not bid farewell to, or re-
 nounce, by his own voluntary Act, all that he has, can-
 not be my Disciple, Luke XIV. 33.

This word is read but in four other Places of the New
 Testament; and in every place signifies a bidding farewell,
 taking leave, upon going a Journey. Mark VI. 41. And
 when he had taken his Leave of them, he went alone
 to a Mountain to pray. Luke IX. 61. Lord, I will
 follow thee; but let me first go bid them farewell
 which are at Home at my House. Acts XVIII. 21.
 When they desir'd Paul to tarry longer with them, he
 consented not; but bad them farewell. 2 Cor. II. 13.
 Taking my Leave of them, I went from thence into
 Macedonia. And is not this of the same Import with what
 our Lord has also said, That he that will come after me,
 must take up his Cross (which also denotes a Man's volun-

tary Art); and not wait till others cast it upon his Shoulder

Perhaps, from what has been said, they will confess, the Persecution for the true Faith, is not the only Call to the forsaking of All. But yet some Call they think a Man ought to have, for the Exercise of that Duty. I grant that, perhaps if it were to be done at once in a moment, a Man would need some more distinct Intimation thereof; and perhaps would expect an extraordinary Call of God upon his Soul. But That is not needful; I mean the throwing overboard at once: the only thing necessary is, to bring the Soul to the utter Contempt of that Dross, so as not to have any regard to the Difference of Sums, or Reluctance at parting with different Quantities (but yet to hasten to that State of Parting with all, as fast as Opportunity offers; that is, to be readily answering to every Call.) For he that to Christ's Poor can part with fifty Pounds more willingly than with five hundred, is not yet arriv'd to this State. I will not say he is in the State of Ananias, because I will spare those that may be coming forward; but I conceive he is not yet for strong Meat: nor able yet to do God the greatest Service, nor shew the Power of Faith. A true Christian should, in that, be like a Gamester; who, as is well observed, can never, while he is such, be a rich Man; because, to be rich it requires to have a different Esteem for different Proportions of Wealth: to esteem a thousand Pounds ten times more than one would an hundred, which it is manifest the Gamester does not; for he will, many times, lose five, fifty, or five hundred Pounds on the same hazard of Throw; and consequently he has not a just Notion of the real Difference between five, fifty and five hundred Pounds; but it be certain that, even in the most extravagant spending, a Man shall have ten times as much Pleasure, either in Luxury or Vanity, for a thousand Pounds, as he shall have for an hundred. Now tho, to the Children of this Generation who follow after Vanity, this Course is not at all approv'd; yet in as much as to the Children of Light, Poverty should be the most eligible State (by the Testimony of our Lord, who has pronounc'd it blessed) to Them this Practice is necessary, in esteeming a great and a small Sum just alike: that is, neither of them at all; so as to have the least Reluctance, even a second Thought, at parting with them, when God in his Members calls for them.

I would put the Reader in mind, that there is a vast Difference between Poverty and Want. As for being in Want, no Child of God was nor ever can be; tho they are not cumber'd with the Burden of the Things of this Life. It is one part of the Blessing of their State, that they are franchis'd from the Lust of the Eye (for Poverty is even like Blindness, almost a kind of Innocence) that they can go thro this World, as Socrates did thro the Market-Place, among all the Chincanery, and cry out, Hei mihi! quam multis Non egeo? Happy I! what a world of Things I have no occasion for?

But, tho it be so with Them; yet their handful of Meal shall never fail: or if they part with all at home, God will send them in Supply from Abroad, or he will raise them unknown Friends: For, even before Men, there is a charming Sweetness in reliance upon God. The very human Nature is mov'd towards such Objects; which even those will confess, who do not believe that God does it, nor remember that in his hand are the Hearts of the Children of Men. Was it not his Pleasure so to raise Job? who from the Top of Wealth was, in a moment, ground under the Wheel of Fortune (as the World speaks); and God blessed his little second Beginning, from a Charity-Fund, to a vast Wealth again.

Ah, but those dear Things, those Parts of my Self, my dear Children, methinks I could never grudge all my Toil for Them, to settle Them in the World. But thou art mistaken; they are not to be consider'd as Parts of thy self, but only as to their Soul. For as to the material Part, God, the universal Parent, has planted, in all living Creatures, an Instinct to take care of their Young, only while young; in order to the rearing of them in their helpless State. And, in measure as they grow up, that Instinct wears off, even to utter Strangeness: and so it would and should in Mankind, were not a continual Watch and Care over the Soul always necessary. That then is the only Obligation to the Continuance of Love. But where the other Love (the Love of a Person not upon that account) interposes, it carries a heavy Sentence, i. e. He that loves Son or Daughter more than me, is not worthy of me, Mat. X. 37. And unless thou art such a wicked one thy self, as thou sufferest thy Children to be, thou canst not love, nay thou hast no Relat-

tion

tion to them. For Consanguinity is nothing to a Christian, who remembers, that of one Blood God made all the Men upon the Earth, Acts XVII. 26. I say, the wicked Child has no relation to the righteous Parent, more than to the rest of the Mass of Mankind. For to him who is truly one of the Children of God, none is a Mother, a Sister, or a Brother, but he that does the Will of his Heavenly Father, Mat. XII. 50. And thou hast no more reason to have a Love for thy Child, merely for being thy Child (if no other more valuable Consideration intervene) than for a Man, that has a Sute of Clothes of the same Cloth with thine. All such Considerations are but the Reasonings, or rather Instincts of brute Animals. There may be Pity, but there can be no Love from a true Christian, but where there is something lovely; and that can be no where but where the Image of God appears.

And as to thy Care for thy Children; look abroad and see if there are not, of the Fatherless and Friendless, those that have come up to be Men, rich, eminent and useful. And why, but because God, who has declar'd himself the Father of the Fatherless, and the Helper of the Friendless, did, in his Love and Compassion, take care of them? What real good then canst thou do to, or for thy Children, but only to breed them up in the Fear of God, and the Belief of his Providence and of his Goodness? But as for the Wealth that Parents have left their Children, and for the acquiring and not distributing whereof, they hazarded their own Souls; how many Sons and Daughters will have reason to curse those Endeavours of their Parents, which, to them, prove Curses instead of Blessings; even the Occasion of their Ruin, their Damnation?

Well, says the Opposer, the *καταλ*, but if I should give away All; and if then there should not be more such Fools as well as I, to do the like, to take care of and supply Me; what will become of me then? What must I do? I maye'en go to the Parish for Relief, tho not for Pity. O thou Infidel! then thou believest there is not a God. Thou mayst be as sure there is none, as that he neglects his Creatures. As sure as God is, He is the Rewarder of all that diligently seek him, Heb. XI. 6. This is the very first Principle of every Man that comes to God; and without the

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Belief of which, no Man can, or would, come to God. He that is an infinite Ocean of *sober*, of Parental Tenderness, of which the Love of the most passionate Mother is but a Drop; can he neglect his dear Children, that give such a Testimony of their Faith and Love to him, that give him up their All, in full Confidence and Reliance that he will do better for them than they can for themselves? What was it that he made the World and Mankind for, but that he might communicate of his Goodness to them? I never saw the Righteous forsaken, says David,

nor his Seed begging their Bread. No; God will not send them to seek it from Door to Door, that seek to him; God will send it to them, tho in the Mouth of a Raven, tho it fall like Dew, or tho he send one of his Servants with it on purpose. For he has said, Psal. XXXIV. 9. There is no want to them that fear the Lord.

|| It is not, as some would read it, I never saw the Righteous, nor his Seed, forsaken, tho begging their Bread; it is *οὐδε σπέρμα αὐτοῦ ζήτει* (not *ζητούντες*, nor *ζητούντα*) *καὶ ἀέλει*.

And Psal. XXXIV. 21. They that trust in him shall not be desolate. And much more, such, who give this unfeign'd Testimony of their Faith in him. We have forsaken All, and follow'd Thee, said the Disciples to our Lord; and yet we do not find that our Lord did ever feed himself, or Them, by Miracle; tho he did the Multitude, twice, for other Reasons. To see a Man give All to the Poor, and to believe that Man would come to want, were a Thought so base, so impious, so dishonourable of God, that a moral Heathen could not be suppos'd guilty of it; for such an Instance would be too strong for the Faith of the strongest. "But how do I know," says he further, "but that when I have so plaid the Fool, it may justly throw me into Despair, and make me to make my self away, when I have parted with All, that I have been with so much Industry gathering?" Then thou art a Madman indeed: to hang thy self for fear of Starving! Furor est, ne moriari mori. But, what! wouldst thou be then in an impeccable State, in this World? Wouldst thou be establish'd as the Angels are, from Danger of falling into Sin, or into Despair? No: Trust in God is ever a Duty; and he that leaves that Hold but one moment, sinks. But, consider what

what thou art doing. Is it not a noble Faith to part with all for Christ's sake, for the Relief of his Members? (for That is truly and most properly for his sake). Is not this Faith the Gift and Grace of God? And where that is exercis'd, he giveth more Grace: For he has said, To him that has, shall be given, and he shall have more abundant, *Mat. XXV. 29.* So that thou hast reason to hope and believe, that God will keep thee, that thou shalt not despair, for thy parting with all. No, In Quietness and Confidence shall be thy Strength, *Isa. XXX. 15.* And that, by changing thy Heart; either into a Contempt of Mammon: or into a more heavenly Frame of Soul, that thou shalt thirst only for the Living God, *Psal. XLII. 2.* and cry out, There is nothing on Earth that I desire besides Thee, *Psal. LXXIII. 25.* or into such a tender compassionate Love of thy Brother, and Fellow-feeling of his Miseries, that thou shalt be hardned against the Fear of Poverty; and shalt find it to be a refreshing of thy own Bowels, when thou drawest out thy Soul to the Hungry, or coverest the Naked with a Garment, *Isa. LVIII. 7, 10.* For his Badg is the Law of Love: The Cement of his Dispensation is Love: the Band and Cords are Love. Fear not then Despair. Rather, be sure, that God will keep those in perfect Peace, whose Minds are staid on him, *Isa. XXVI. 3.*

But art thou secure from Despair now? First, Thou art not secure from the Loss of thy Wealth; and if thou shouldst come to lose That, which thou settest thy Heart so much upon, thou mayst perhaps do as bad as those that do despair. We have seen many, from that Occasion, do the like. But much more art thou in danger of Despair, when either great Danger, or Death come into thy View; and set before thee the Sentence of the great Judg. Which will not be, Go ye Cursed, for ye were Heterodox in Belief, ye were Hereticks: No, nor for ye were corrupt in Practice, ye were carnal, sensual, living after the Flesh: But, Ye were no Members of my Body (tho ye call'd your selves Christians); ye felt not the Miserys of my Members, their Hunger and their Cold. For if you had had a Sense, a Feeling of it, you would surely have fed their craving Bellies, and cover'd their shivering

ering Bodies, for it would have been the refreshing of your own Bowels. But you fill'd your selves, you made Provision for the morrow, and said, Soul, Take thine Ease ; and did not draw forth your Soul to the hungry, nor clothe the Naked : and, inasmuch as we have not done it to them, ye did it not to me. There is just Matter of Despair, to that poor Soul that will be silent ; as having nothing to reply, in Bar against this heavy Charge. And too late then will it, probably, be, for you to cast away the Idols of his Silver and his Gold, Mat. II. 20. And to go into the Clifts of the Rocks, for fear of the Lord, and for the Glory of his Majesty.

But, it may be, poor mud-wall Man, tho thou art not afraid of Starving or of Despair ; yet this Doctrine does not lish with thee, because thou fearest thou shalt be melancholy, again and uneasy, when in lower Circumstances than thou art, and more dependent on the good Will of others than thou wouldest willingly be. But if thou considerest that it is infinite Wisdom that governs the World, thou must be sure he shows that bitter Potion to be necessary Physick for thy soul ; to put thee out of Taste with it, or otherwise thou wouldest certainly surfeit fatally on it. But, Secondly, Crosses, Disappointments, Mortifications, are a necessary Qualification for Divine Consolations ; which lose all their Flavour and Racyness in a State of worldly Prosperity. Blessed are they that mourn, said our Lord, Mat. V. 4. For even by sorrow the Heart is made better, said Solomon, Eccl. I. 3. and Vexatio dat Intellectum, says the Philosopher : All intimating This, that the Traveller wraps his cloak the closer about him, the more boisterous the Wind is. Thirdly, These humbling Occurrences are the certain landmarks of the Road to Heaven. One may indeed lie down the right way, and not go forward ; but where there are many cross-ways, all which look very likely to be the right way : it is a great Comfort to have sure Tokens of being in the right way : and this our Lord has assur'd us, Mat. VII. that στενωπον ἡ ὁδὸς (not as we translate it, narrow the way, but) afflicted is the way that leads to Life. Then rather afraid of the State and Condition of those, that are not in trouble as other Men, neither are plagu'd
O like

like other Men, *Psal. LXXIII. 5.* Chuse thou not their Ways : for thou seest they are not such as tend toward Heaven ; for that way is afflicted.

Well, says the Doctor, still, But if a Man parts with All, he thereby disables himself utterly, from doing any more good in the World, from thenceforth. Very well : but before a Man can say this, with a good Grace, it will behove him to be able to say, that he has been doing all the Good, that Providence has laid in his way ; otherwise this is but Rottenness and Hypocrisy ; to make Excuse for refraining from the Act of Charity, only for a Pretence to have the dormant Power thereof. It will behove him to be able to say, that he has not let a hungry Belly pass by him, while he has had Bread in his House to spare ; and that, John the Baptist has told him, is while he has two Loaves : or else he shews his Trust is in uncertain Riches, and not in the living God ; who alone gives Bread, and gives a Blessing to Bread ; and without which, it is, to many, but as Manna kept ; turn to Worms, Putrefaction, and Diseases, in their Bodies that eat it ; tho they attribute that to ill Air, ill Accidents, the Government of themselves, or any other Cause than God cursing their Blessings.

But what if you thus disable your self from doing more temporal Good to your Neighbour ? Is it not a Comfort that your Task is done, your Account made up ? But further ; Would you be infinite ? Would you be as God, to be able to do Good to All ? Take you care to get, in your Soul, that universal Love, of desiring the Good of all ; and then God will accept, not according to what you have not, but according to what you have, *2 Cor. VIII. 12.* But you will live for ever, for that seems to be the meaning of your willingness, that your Substance should come to an End, by Almsgiving. But since you cannot ; do all the Good you can with all your Might ; lest the Night overtake you, and that in your Hand, which should have been disposed of, so thy Money perish with thee. Is it not better for a Man to dispatch his Work, before his day be done ; than the Day to be dark over him, before he has brought his Work to an end : or for his Feet to stumble upon dark Mountains, while he has yet a good deal of his way to go ? O remember that the Rust of that Wealth

is not expended in Justice or Charity, will eat the rich Man's
Flesh like Fire, Jam. V. 3.

And fear not for the Wants of the Poor, after you are
disabled to relieve them. Give them your Compassion, and
your Prayers, when you can do nothing else ; and doubt not
but God will raise more such ; (and of which your Prayers
and Example may be a very likely Means). For can you
think that you do love, or can love, the Poor better than God
does ; who made them, and made them So, and has annex'd
many Blessings and Promises to their State ? Deceive not
your self then, and cheat not your own Soul with the Notion
of keeping Wealth, even for the sake of the Poor ; when it
is only the giving it, that can do them, or your self, any
Good.

That the giving of All is a Duty expected and requir'd, is
further manifest from this, that the Poorest are not exempted
from it. For Love is the Essence of the Christian Religion ;
Love sincere and unfeign'd will have all things common.
And that This is requir'd of Them ; appears in the Form
of the last Sentence. None sure will say that That Sentence
is not universal to all Mankind, Come ye Blessed, &c.
for I was hungry and ye gave me Meat, naked and
ye cloth'd me. Now if it be universal, and consequently do
relate to the Poorest, as well as the Richest ; then it is mani-
fest that the Poorest are also oblig'd to feed the Hungry
and clothe the Naked, with what is more than their own Ne-
cessity requires. Nay, They that have not more than for
their own Necessity, are, notwithstanding, under this Obliga-
tion ; and the Apostle requires, that they labour with their
Hands, that they may have to give to him that needs,
Eph. IV. 28.

Nay further ; if thou art not able to work, whereby to
have, to give in Charity ; even That will not exempt thee.
Remember the poor Widow's two Mites ; and remember
that it was All that she had, Luke XXI. 2, 4. Go,
therefore, beg, for a Charity-Fund. See that thou make thy
self a Member of the Whole, by putting thy Stock into the
common Bank.

" But what, will it not serve if a Man would give a-
way his whole Rents, his whole Income and Gain ; but must
he also sell the Principal, his Stock and Land, and All ?

" *This seems strange ; and hard, therefore, to believe it to*
 " *be the plain Sense of the Gospel ; at least for all Times*
 " *Indeed St. Paul (as well as our Lord) did say, that*
 " *because then the Time was short, therefore those*
 " *that had, should be as tho they possess'd not. But*
 " *that was (as he speaks also to the Unmarried, 1 Cor.*
 " *VII. 26.) because of the present Distress, the Church*
 " *was then under Persecution ; and Believers did not know*
 " *how long they might enjoy what they had ; and therefore*
 " *he exhorted them to sit loose to it."* But is not every time
 a time for true Christians to expect Persecution ? Has not the
 Apostle said, that Every one that will live godly in
 Christ Jesus shall suffer Persecution, 2 Tim. III. 12.
 And I believe, at all times, sincere and thorow Christians
 could bear Testimony to the Truth thereof. But St. Paul
 had not more Reason, at that time, to foretell a particular
 State of Trial, than may be now foretold : and These that
 have now the Inspiration of the Almighty, do in fact foretell
 greater Trials upon Mankind, than ever were yet since the
 whole World perish'd by Water : therefore it behoves every
 one to see upon what Foundation they have built ; for that, in
 a literal sense, the Fire shall try every Man's Work,
 1 Cor. III. 13. when that Day comes that shall burn as
 an Oven, Mal. IV. 1. when the Earth, and all the
 Works that are therein, shall be burnt up, 2 Pet. III.
 10. and consequently, Houses, Stock and Land avail but
 little, being kept ; but a great deal, being given away.

But there may be another Reason, beside that of relieving
 the Poor, why our Lord bids his Followers to sell All ;
 not only that they may have a Treasure in Heaven, but that
 they may be purify'd and refin'd here : that they may not
 only be fitted for Heaven after Death, but also for Commu-
 nion with God in the mean time : that they may live by
 Faith ; which is a glorious Life : and which is fed with
 such Instances of God's answering to it, and so wonderfully
 providing for those that do ; that it fills the Soul with
 Marrow and Fatness. Every such wonderful Experience
 strengthening to a yet greater Trust : so that such a Soul
 may cry out, and exult with the Apostle, The Life I now
 live in the Flesh, is by the Faith of the Son of God,
 Gal. II. 20.

Repentance

Repentance and Faith build up a Christian. Repentance the Foundation ; Faith the Superstructure : Repentance gives Joy to the Angels ; but Faith enables to walk with God, as did Enoch, Gen. V. 24. and so may any one else that is purified from Earth, and in whom the God of this World has nothing. To him that overcomes (which every one must, or be vanquish'd and led Captive) it shall be granted to sit down in the Throne with the Lamb, Rev. III. 21. And what is the Victory that overcometh the World, but Faith, 1 John V. 4 ? Faith is, to a Christian, as the Spirit to the Body ; it is its Life : without which it becomes a Lump. As long as Peter's Faith was firm, he walk'd upon the Water as light as a Fowl ; but as soon as ever he began to fear, to distrust the Almighty Word that call'd him, then he became a Lump. As Grace fail'd, Nature's Operations took place ; and the yielding Water gave way to the heavier Matter, and then he began to sink. But they that wait upon the Lord, shall not only walk upon the Water, but they shall mount up as upon Eagles Wings ; they shall run and not be weary, they shall walk and not faint, Isa. XL. 31. Oh ! Be not then so loth to part with That, which, if kept, will certainly tempt thee to trust in it ; and consequently so clog thee, that thou wilt not be able to soar up, to those Regions of pure and spiritual Enjoyments in the Presence of God. Whereas Faith does all That ; for the Prayer of Faith pierces the Clouds, and will not turn aside till the most High regard it.

But what ! says he again, this Maintenance in Common, what will it tend to ? to bring People to a lazy idle Life ? It is not said, that by the Sweat of our Face we shall eat our Bread ? True : but it is no where said, that by the Sweat of our Face we shall grow rich. Labour and Traffick are vastly different. I will not, in Charity, enumerate the Particulars wherein they differ. The Son of Syrach indeed has said, Ecclus. XXVII. 2. That as a Nail sticks fast between the Joinings of Stones, so does Sin between Buying and Selling. Labour is a useful Maintenance. It keeps down the Body, and preserves the Mind from vain Amusements. We know that our Lord labour'd, he is call'd the Carpenter, Mark VI. and that St. Paul work'd

work'd also ; but it was *Journy-Work*. And if for any thing, it was for Wages for his Support : His Labour was not for to increase : for he work'd upon other Mens Materials.

We own, that our Prayers ought to be the Guide and Rule of our Practice : As therefore we are to pray but for our daily Bread, so also are we to labour but for the Day ; for a daily Support, and not for Increase.

Still old Mammon objects, " If we must account nothing as our own, but give away to all that want, why this will make strange Confusion : How will the Work, and Business, and way of the World go on ? I must confess I cannot understand this Scheme ; and therefore cannot see how it can be a Duty. Has not God made different Orders and Qualities of Men ; and, for wise Ends of his Providence, made some Rich and some Poor : and shall we huddle all this together ?" As to the first Part I answer, It is a certain Truth, whether you will believe it or no, that the whole World lieth in Wickedness, 1 John V. 19. that it is this World, under a moral Consideration, that is at Enmity with God, James IV. 4. that hateth all that are born of God : loves only its own, John XV. 19. those whose Minds the God of this World has blinded, 2 Cor. IV. 4. Therefore as to this, How the World should go on, I would say as our Lord said to Peter, What is that to thee ? follow thou me, John XXI. 22. Let the Dead bury their Dead, Luke IX. 60. Mind thy own Duty. But if all would perform this Duty here insisted on ; this wicked World would soon change, it would soon be at an End : its Dagon would soon be prostrate ; no more blind his Votaries and Worshipers.

But further ; This was every whit as good an Objection in the time of the Apostles, as it is now ; and if it ought to be of force to dissuade Men, now, from parting with All, it might have been so then. And yet it was from this very Instance, that the Apostles gave witness, with great Power, of the Resurrection of our Lord ; by the Multitude of the Believers being of one Heart, and one Soul ; not accounting ought that they possess'd to be their own, but having all things common, Acts IV. 32, 33, 34.

As to the second part of this Objection I say, God Almighty has not made different Orders or Qualities of Men. But as Men withdrew themselves from their Obedience to him, and came under the Dominion of the God of this World, He form'd for them a Scheme : and began with Property (which soon begat Avarice, Fraud, and Malice) ; and then came on, to Rule and Superiority, under divers Names and Titles dignified and distinguish'd (from whence sprang Ambition, Rapine, Oppression, and Cruelty :) but the Lord was not in all this. It is true, God is a God of Order, that is, Symmetry and Harmony ; not of Confusion. And he has shewn us, in a lesser Model, how he is so ; by the wise ordering the Members of the Body : wherein there is no Rule, no Dominion ; but the same Will moves Hand, and Eye, and Foot, and every part to the well-being of the Whole. But to say that Quality, and Honours, and the like, come from God, is greatly to dishonour him ; and the Thing it self does greatly endanger Souls : for How can ye believe, who receive Honour one of another ? John V. 44. It is true also, that the Powers are of God ; because They are absolutely necessary (since Wickedness so much reigns in the World, and Mammon is become the Lar, the tutelar God of every House) for the Punishment of Evil-doers, Rom. XIII. 3. But they that do well have no need to be afraid of the Powers ; who, without Oppression, have nothing to do with Them. They are to give Honour where Honour is due, that is, to every one ; honour all Men, 1 Pet. II. 17. But as for Quality, Honours, what you will, separated from Power, they are none of the Ordinance of God : I will not say what they are. Turn to p. 115 &c.

And tho God has made some rich and some poor, it is not they should abide so, even while here : their Probation-time here is but short. And as None have, but what they have receiv'd ; so he expects that, as they have freely receiv'd, they should freely give ; and, proportionably, as they have more : for to whom much is given, of them will much be requir'd, Luke XII. 48. God is no Respector of Persons : the rich Man is not his Favourite : He is only taken into Service ; to see what sort of Steward he will be. For, let him think never so big of himself, he is no better. He is no Proprietor. There is no Propriety but in God : His, only, is the Earth, and the Fulness thereof, Psal. XXIV. 1.

Possession

Possession is no manner of Title against him ; (the word Propriety is, like the word Pastime, of the Devil's inventing) and he that with-holds the Good that is in his hand from them to whom it is due, Prov. III. 27. (which is every one that lacks), is an unjust Steward, if not a sacrilegious Robber. This, I conceive, is Truth, whether it be pleasing or no. But, now, instead of determining how much one should give to the Poor, or keep for one's self (in which we have divers infallible Casuists ; John the Baptist, who said, He that has two Coats must give to him that has none, and with his Meat likewise, Luke III. 11. and our Lord, who has said, We must love our Neighbour as our selves, and do to him as we wish him to do to us in the like Case, Mat. VII. 12. and St. John, who tells us we should lay down our Life for the Brethren, 1 John III. 16.) instead of this, our Casuists have been busily imploy'd in distinguishing the just and lawful ways of Trading and Dealing ; very little as to Charity, which yet is a Gospel Justice. No ; the World is come to that pass Now, that we have reduc'd the Consideration of Mankind, to be only those that we have, or may have, Dealings withal : and all our Notions of Justice, and Charity too, are confin'd to That. A Charity which consists only in forgiving Wrongs, Injuries, Oppressions, or Frauds done to us. But, as for the Poor, they are shut out, as if they were another Species of Creatures ; and not Mankind, made of one Blood with our selves : but mere Pecus, the Beasts of the People ; to whom if we give a few Pence, to get rid of their Importunity, we think we have done enough. Tho, for the most part, the Answer be, Here's nothing for you.

Well, this Doctrine will not yet go down. For says the *παππος* for his Client, " With your leave, I conceive, that the Scripture is the best Explainer of the Scripture. Now, " as promoting the Glory of God is my greatest Duty ; I am " therefore to consider by what means I can do that best, " And if I be a Gentleman, an Esquire, a Knight, Barone " or Lord, by the Providence of God, with an Estate suitable ; " if I can bring more Glory to God, by doing a great deal of " Good with a good share of my Income ; and yet live on, " with the rest, usefully : and encouraging those about me or " below me, to good, by the Authority of my Exhortation and

" Example ;

Example ; than by giving away all my Estate, and living upon forty pound a year (or perhaps twenty) in a Garret : I think I fully answer my Duty ; and in Sense (tho' not in the Letter) the full Import of that Precept of selling All, and giving to the Poor. For when I am become a poor contemptible Fellow, what Influence can my Example, what Authority can my Reputation have, to promote Goodness in the World ? For Reputation is one of the Talents that God has given me whereby to honour him."

Now to answer the several Parts of this Objection ; First, is certain that either these repeated Texts, of selling All and giving to the Poor, do require the Practice of that duty by which God will be most glorify'd ; or our Lord would have assign'd it as the very way to Perfection. If any will think otherwise, as being wiser than he ; so let them, for me. But it is to me manifest, that by this, of all Actions whatsoever, next to Martyrdom, God is the most glorify'd. Because first, it shews such a noble, superlative Faith in God, as no other Action of Life does or can do : a most ardent Love of God in the Soul : and the most tender Love of Mankind, in being so willing to condescend to the Estate of even them of the lowest degree, for the good of others. Secondly, it is the Exercise of many Christian Graces together : it is the Exercise of Humility, Patience, Resignation, Dependance, Self-Denial, as well as Faith and Love to God and Man. Thirdly, It is also the most beneficial Act to our selves, to our Christian Life : as cutting off, at once, all Matter and Occasion to Ambition, Pride, Vanity, Luxury, Envy, Hatred, Wrath, Contention, Anxiety, inordinate Care, Fear of future evils either in this World or the next. Now if the State of life above propos'd in the Objection, do give such bright and dear Instances of glorifying God, and such Freedom from temptation to our own or others sinning ; then I will own he is in the right that will take that course.

But secondly, this is another way of annihilating a positive Precept, by Expounding it ; as I have given some other Instances hereof before. For if This way will do, to contradict and disannul the positive literal Sense of This Command ; why then it will do so, of an hundred others, and so they may be all left out of the Bible : or at least regarded only as the repeal'd Statutes in the Statute-Book. For if I think,

that the way that I fancy I can glorify God most by, be so or so; and not by cutting off the right Hand, or plucking out the right Eye, which are but private Mortifications, and private Testimonies of my Love to him; known only to God and my own Soul: or by being conformable to the World, in the not sinful Customs of it (tho the Apostle bids us not to be conformable to it; since even our Consciences will tell us that *perimus licitis*); but, becoming all things to all Men: why then I may not be careful for the literal Observance of these two Commands neither, either cutting off the right Hand, or of being not conformable to the World; but I shall fulfil their Import at large in glorifying God, as I suppose, tho not performing the Precept. This, as I take it, is a way of handling the Word of God deceitfully.

But thirdly, as to this Reputation, (which is made an Idol of, under pretence of making it a Talent); Our Lord has said Blessed are ye when Men shall revile you, *Mat. V. 1* and, Wo be unto you when all Men speak well of you, *Luke VI. 26*. But further, Are we not to sacrifice All for God? and not to count our Lives dear to us, for his sake? And shall we keep such a stir about Reputation, an empty Blast, the Caprice of we don't know who? and be so very touchy upon that Point, as even to justify our Resentment? No, there is This at the bottom; we would do good in a good Eccho: glorify God, and be prais'd for it our selves. The Psalmist has taught us another Song, Not unto Us, O Lord, not unto Us, but to thy Name be the Praise *Psal. CXIV. 1*. and, For the Service of my God I will yet be more vile, *2 Sam. VI. 21, 22*.

Some may think that while they keep a good Reputation their Authority to discourage Evil or persuade to Good, the Exhortations and Advice will have the more weight. But who ever had so great a purpose to glorify God, to do all his Will, and so tender an Affection for, and Desire to do Good to the Souls of Men, as our blessed Lord? and yet He made himself of no Reputation? He knew as well as any, how far a good Reputation in the World would recommend his Message to Mankind; and yet he made himself of no Reputation. No, He had no regard to the keeping of a good Reputation; he had his Duty only, still in his eye. He went eating and drink-

with the Refuse of the People, scandalous Folks to the latter Rank; even to the being call'd a Glutton and a Wine-bibber. In short, the Matter of this Objection seems to be so mismanaging and dangerous, as that it may betray us to the greatest Evil; even that of assuming to our selves the Honour due only to God; while we suffer our selves to have our own Honour at all in our eye.

That being a poor contemptible Fellow, which the Objection seems to deter from, is however, the very State that our Lord and every one of his Apostles pass'd their whole Lives in. For, to be dead to the World, and to have an eye to the Esteem of it, is a Contradiction. Man cannot join together what, in the very nature of the Thing, God has put asunder. But why a poor contemptible Fellow? If Poverty, only from the ordinary Course of Providence, be a blessed State, as it is, by our Lord, declar'd to be; how acceptable to God, and honourable before all good Men, must that Poverty needs be, which is chosen, for his sake? And if such poor Man, in whom the above recited Graces shine so bright, so radiant as almost to fix a Glory upon his Countenance, be contemptible; those are wretched Christians to whom he is so. Even the Heathens shall get to Heaven before them; nay, they will see themselves let out, when Heathens are admitted. Turn to p. 156.

Well, say they, "But why so angry against Honours and Quality, and the like? For tho they may not perhaps be Jure Divino, as you own Power is; yet, in the original Constitution of them, they were for Rewards of Virtue: Quis enim virtutem amplectitur ipsam, Præmia si tollas?" Are they so? Truly not unlike. It is a sign that Virtue has such an airy Diet to live upon, it looks so lean, almost starv'd: for now, as ever, Probitas laudatur & regit. Honesty may e'en walk a-foot. But I am afraid these are just such Rewards and Encouragements to Virtue, as the Stage is a Scourge to Vice. For as That has now laugh'd Modesty and Shamefacedness out of the World, so these nominal Rewards of Virtue, this Cap and Feather, has begotten such a Virtue to encourage; in truth, the Reverse of it: it may easily be believ'd, when the first and most essential part of it, is Flattery; the first, tho not the only, Qualification for these fine Rewards. Oh for shame! unless we will alter the Definition of Virtue, let us not call That the Reward of

and Encouragement to it, which is truly the Gangrene of it. The World must begin to be what it never was yet, if it comes to reward true and solid Virtue ; therefore was it of old wisely said, that Virtue was its own Reward. For never any other Reward had it, or is it like to have in this World. And if it should, it would be fatal to it ; according to the Saying, Virtus peperit famam & honorem ; & filia occidit matrem. Turn back to p. 555 ½

— Indeed Men do not fully enough consider the Import of being a Christian, the being renew'd in the Spirit of their Mind, Eph. IV. 23. The Apostle tells us, it is, living as those that are alive from the dead, Rom. VI. 13. that have past the Resurrection, left the Exuviae of the old Man behind them in the Grave. Now if in that blessed State they are, as our Lord says, Luke XX. 36. ἰσάγγελοι, as the Angels of God ; surely Christians, that is, those who should, here, live like Them, should be better employ'd than in buying and selling, compassing Sea and Land to add Bag to Bag. O what Communion can there be between Dirt and God ? How can they subsist, find room in the same Soul ? Such a Life, whatever χείρηλοι may pretend, is alienated and estranged from the Life of God. And altho Good may therein yet abide, either good Words or even Acts ; yet that is but the striving of the Holy Spirit in the Soul, which now and then exerts a little Strength, but will not always strive, if it be often griev'd and quench'd.

As to the Texts which they bring out of the Old Testament, which promise temporal Blessings to Obedience ; beside what I have said to that here before, I shall only say further, that He is no Gospel-Preacher that preaches, Now, Such Doctrine to his Hearers ; in the sense that it was spoken in to the Jews. Moses propos'd no eternal Rewards (nor indeed Gospel-Duties) ; and therefore could do no less than propose temporal, if it was by hopes that he expected to bring Men to their Duty. But the Gospel, as it proposes infinitely more glorious Rewards to the Obedient, so indeed its Precepts are of quite another nature ; to wit, to labour, to suffer, to run, to fight, to endure even to the end, to deny Self, to pluck out the right Eye, to part with All ; and even Life it self if requir'd, or that it be necessary for promoting God's Glory. Now what Motives can temporal Promises be, to such

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Labours, such Sufferings, which they contradict ?

Would it not be ridiculous, to hear a Man inculcate the Gospel-Duties of giving all to the Poor, and embracing Sufferings and Contempt, and even laying down ones Life for the Truth, which are actually the Christian's Duty, as they are the following of our Saviour's steps, who therefore left us the Example, says the Apostle, 1 Pet. II. 21. and yet tell his Auditory, that By Humility and the Fear of the Lord, are Riches, Honour, and long Life ; Prov. XXII. 4.

As the Worship that God now requires and approves, is only spiritual, that is, to be worship'd in Spirit and in Truth ; so also the Rewards he now promises, are only spiritual, reserv'd for the State after Death ; and which the Sorrows and Sufferings of this present Life do even enhance.

Neither let them argue upon Examples of the Old Testament (any more than Promises) of rich Abraham, the Friend of God, of Job the upright, and the like. For That is all Rottenness. What if Abraham had Wealth ? He had it, as tho he had it not. For, thro Faith, he was but a Sojourner : He went out, not knowing whither he went. He had no Home, no Possession of whereon to lay his Foot ; because he look'd for another City. And Job took his worldly Losses as none ; because he, by Faith, saw it was God that took All away : the same who before had given it. He knew nothing came by Chance, nor of the Will of Man, but of God. Neither, till the Gall of God's Arrows was in his Bones and Marrow, and had drunk up his Spirits, and his Flesh was consum'd with Pain, did he lament his Condition as miserable.

I am not ignorant that sometimes, and upon occasions, they preach up Charity, i. e. Almsgiving, from some more general Texts that do recommend it at large. But while they allow Charity to be consistent with either getting or enjoying of Riches, their Labour is all in vain. For Then it is only Generosity, giving with their Convenience, what They can conveniently spare. But That State is, I conceive, without Faith ; and without Faith it is impossible to please God. Without Faith, I said ; for Faith trusts, relies on, and eyes God only, and with the Prophet says, Hab. III. 17. Altho the Fig-Tree shall not blossom, neither shall Fruit be in the Vines ;

Vines ; tho the Labour of the Olives shall fail, and the Field shall yield no Meat : tho the Flock be cut off from the Fold, and there shall be no Herd in the Stalls ; yet I will rejoice in the Lord, I will joy in the God of my Salvation. *Faith knows that in God are hid-den all Treasures : that His is the Earth, and the Fulness thereof : that they that seek the Kingdom of God and his Righteousness, shall have all things needful added : that he raises up one and pulls down another, Psal. LXXV. 7. and that all things shall work together for good to them that love God, Rom. VIII. 28. that His Glory is the end of all his Dealings, and that therein is the Happiness of the Creature ; be it in abounding or in being in want, in being full or being hungry. It sees the other side Jordan, beyond this short Life ; and so matters not whether the Accommodation be pleasant, here, or no, the end of the Journey being in view. Thus, effectually by Faith, a Man is crucify'd to the World. And is it possible such a happy Soul can grovel in the Earth, or hold his Hands or his Bags, when his own Bowels in another, cry Give, Give ? He knows, nay, feels that we are all Members of the same Body ; that God has so mix'd the Body together, that the Members should have the same care one for another ; 1 Cor. XII. 25. Faith, a living Faith will make all this easy. It is a sure Stock ; it is That that the Just shall live by. The Son of Syrach does well, therefore, advise, Shut up Alms in thy Storehouse, Eccus. XXIX. 12. No matter if thou put nothing else there.*

But where is Faith, while a Man is, of himself, supply'd ? What Mortification is it, to walk a-foot with a Horse in one's hand ? In truth, the Rich must go among the Poor, to see what Faith is, and how with much more ease it is exercis'd. To see a poor Creature rise with half a belly-full, and give God thanks for it ; and not have either Victuals or Money in the House for the next Meal, nor any Rents or Debts coming in, nor any thing to sell, nor any other way but what God's Providence, by ways unforeseen, shall contrive and order : (which is the Case of thousands) here is Faith indeed.

He that never knew what it was to trust to God only, (if I may so say) for a Meal's Meat ; and should, from Affluence, come to be reduc'd to such a Condition as I have been

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now describing : such a Man, I say, without great Grace from God, without a strong Faith, would, too likely, make away with himself out of the World, with the Dread of Want. And yet, O happy Poor ! it is so with Them frequently ; so that Their Faith in God is almost become habitual. (David uses it as a known Proposition, The Poor crieth, and the Lord heareth him, &c. Psal. XXXIV. 6.) while they that are not poor, too little, alas ! know what Faith is. No, as to all Others but Them, Faith in God is, for ought they know, gone off the Earth. They believe, as historically, the Facts recited in the Creed. But That Faith, that Trust in God that can only appear by its Fruits, its Reliance and Recumbence ; that hoping against Hope, that can say with Job, tho he slay me, yet will I trust in him, Ch. XIII. 15. O where is it ? For is it not now a wicked Proverb concerning one in Distress, that He is left to God and the wide World ? So that, in a manner, none dare trust in God ; Nemo, hercule nemo. His Credit is quite gone. O let us look back with shame at those Worthies that gave up themselves, blindly as we may say, i. e. entirely, to his Conduct. Abraham going, not knowing whither he went : the poor Widow giving her two Mites, her All : the three Children standing bluff against King Nebuchadnezzar, and giving up their Bodies to the Fire. Tho They were not sure of a Miracle ; yet they were sure their Lives could not be better dispos'd of, than in maintaining the Honour of God, and dying for his Truth. They remember'd that David said, The Lord preserveth all those that love him, Psal. CXLV. 20. That He taketh pleasure in them that fear him, and that hope in his Mercy, Psal. CXLVII. 11. And what gracious Promise God had made, Because he has set his Love upon me, therefore will I deliver him. He shall call upon me, and I will answer him ; I will be with him in trouble, and will deliver him. Psal. XCI. 14, 15. For indeed then is God's time ; it is in trouble that he is a present Help, Psal. XLVI. 1. I heard thee what time as the Storm fell upon thee, Psal. LXXXI. 7. 'Tis when God brings us into the Wilderness, that He speaks comfortably to us, Hos. II. 14.

Faith arises from a due Consideration of the Attributes of God, and of the Sincerity of our Obedience to him : and That
will

will give a Fortitude in suffering, as well as Courage in aſſimilating. And this was it that made Abraham go ſo readily at God's Call. He had an honeſt and good Heart; and in his heathen State, was bred up to a Dependence on a Sovereign Being. And his Experience of God's Goodneſs upon his Dependence made him yet depend more; and, as the Apoſtle expreſſes, hope even againſt Hope. To all ſuch ſtrong Faith as This nothing ſhall be impoſſible: Satan ſhall never delude ſuch.

And now let thoſe who hug their Bags, deſpiſe this bleſſed Discipline, this Doctrin of this new Diſpenſation. Rethink ye, O Chriſtians! who hold it for an infallible Truth, Quis noster in opibus oblatum reſpuit aurum? that none but Men will reſuſe Money, when it can be gotten: tho' it be directly contrary to the Declaration of our Lord, That it is more bleſſed to give than to receive. But, bleſſed be God, we have not ſo learn'd Chriſt.

And wherever the mighty Power of God, in whoſe hand are the Hearts of all the Children of Men, does ſo change the Heart, as to wipe out of it the Love of Mammon and material Objects, and, in the place thereof, implant the Love of his poor Members, ſo as to rejoice with them that rejoice and weep with them that weep; to remember theſe that are in Bonds, as bound with them; to be ready to give, and glad to diſtribute: ſuch a Soul needs no further Atteſtation that it is the Work of God: That alone is a Miracle ſufficient; as being what nothing but the Power of God can do.

Like a Bird rear'd in a Neſt or on the Ground, tho' it ſees others ſoaring aloft, having the whole Region of the Air take pleaſure in, yet it is fearful to truſt it ſelf to the Winds, but ſtill chuſes to have ſure footing to truſt to, upon the Earth, till, at length, it takes Courage (perhaps by ſome Accident) and Then, preſently, Uſe gives it more Strength, as well as Courage, to wander about and delight it ſelf under the wings of Heaven. Even ſo the unhappy Prejudice of Education bows'd us down, curvas in terris animas & cœleſtium inſpiratōnes: and the univerſal Truſt in a Bag of Money, quod tunc dunt ipſi pueris monſtrantque parentes, which Children learn with their A B C, or indeed almoſt ſuck in with the Milk, makes it that thoſe think themſelves miſerable to want it, and ſo do make themſelves more miſerable to get

at wherever that Soul is, to whom arte benignâ e melio-
luto finxit præcordia Titan, that will take courage,
and lighten his Soul of Earth, that he may fly away to Hea-
ven; He will soon find that all is but Earth and Dross, tho
with different Names : That while he had it, it was but like
laden Plummets at his heels, that continually pluck'd him
down, whenever he attempted to mount up above the World.
Such. That, Now, Experience of Trust in God begets more Trust
in him.

Naturalists well know of the Loadstone, that, being laid
to, it loses its Vigour. But that the more it is used, that is,
the more there is Iron apply'd to it, the more does its mag-
netick Strength and Virtue increase; the more it becomes a-
ble to raise, to draw up, even to its utmost Power. The
same may be said of the Grace of Charity; the more of its
super Aëts it does exert, the more Comfort and Strength does
the Soul thereby acquire, and the stronger Disposition to re-
peat and increase those Soul-comforting Aëts. It is there-
fore well advis'd, by an excellent Author, that, for begetting
in us an universal Charity towards Men, we should be fre-
quently putting up Wishes for their Happiness, and blessing
every Person that we see : which will insensibly mould our
souls into that happy Frame of seeking the Good of all. So
the Aëts of Almsgiving do so warm and chase the Soul (the
posse calls it, the refreshing our own Bowels) that,
like Excess of Wine, it begets a new Thirst. For it is a
great Truth which many happy Souls can bear Testimony to,
their Experience, that Giving begets Giving (where the
Motives thereto are right) : and He that sincerely begins
with Pounds, shall come on to Scores, if not Hundreds : and he
that begins with a Sheep, shall end (or rather not end) with an
Ox. As the Epitome of all the Encouragements to it that I
have here before laid down, I would recommend to Such, to
be ever present with them this little Fasciculus, this small
posse of these seven Flowers that grow in the Garden of
Love, which will afford a perpetual Fragrancy to the Soul;
viz. That with such Sacrifices God is well-plas'd :
that it is lending to the Lord : that God will not for-
get their Labour of Love : That he will make all their
Bed in their Sicknes : That Alms do deliver from
Death : That Men thereby lay up a Foundation to live

hold on eternal Life : And, Lastly, will thereby be receiv'd into everlasting Habitations.

But I would not be mistaken, as if I was here only recommending the Duty of Charity in general, that is to say, according to the common Acceptation of Mankind. For the most wretched Miser can, patiently enough, hear all the Sermons that have ever been preach'd upon that Subject ; and yet speak Peace to himself, where the Quantum is left to him : and will acquit himself for the Crums of his Table, and a few Pence given to get rid of Importunity, or Pounds paid in obedience to the Law of the Poor-Tax. Neither will I say that He, who being thorowly awaken'd to that Duty ; and who, suppose, having before spent five hundred Pounds a Year, should now resolve to spend but fifty, and give the other four hundred and fifty in Alms (tho I fear he will have but few to follow his Example, and I must own he is not far from the Kingdom of God ;) neither will I say that He is doing what I am here exhorting to : for yet be lacketh one thing, that is, his Remainder, the other, fifty ; to give All, All. Oh the Communications of God to That Soul ! God will rejoice over him ; and be All in All to him. God will delight in him ; and He will delight himself in the Lord. He shall see God, in whose Presence is Fulness of Joy : a Joy too big for him to receive, and which therefore he shall be receiv'd into : a Joy that the Stranger intermeddles not in ; like the new Name in the white Stone, which no Man knows but he that has it.

And now lest any of our Brethren should, from the meditations they have of their despis'd Brother (altho they know that out of most of their own Mouths he had, from the Holy Spirit, the Promises of preaching the Gospel with Purity ; of the Gift of Revelation ; of understanding Mysteries, and many other great Gifts) I say, lest any of them should be inclin'd to think these Warnings, that proceed from his Mouth, of Selling All and giving to the Poor, not to be of the Holy Spirit, not to be the Divine Command ; and consequently not to be a necessary Duty (altho they be the plain Sense and Meaning of the Gospel of our Lord, before it was corrupted with false Glosses) : and so rob themselves of the Blessing of Purity, to which the Observance of them naturally leads the Souls of those, that will believe and practise them.

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I will therefore, for their sakes, here add what they themselves do call a more sure word of Prophecy. By which, if they will lay by the Spectacles of Prejudice, they will see that the Holy Spirit is one and the same, in the Mouth of the Despis'd and Mean, as well as in the Mouth of the more Esteem'd and Follow'd.

Feb. 28. 170⁸. On Psal. XXIV. 1, 2. *Who shall ascend unto the Hill of the Lord? And who shall dwell in his Holy Mountain? He that hath clean Hands and a pure Heart.*

—So that you see this Hill of the Lord, this Holy Mountain, is that State of Christ glorify'd on Earth, which ye wait for.

As therefore ye declare ye expect such things, see that ye don't blot out what is annex'd to all this. *Who shall ascend unto the Hill of the Lord? Who shall dwell in his Holy Mountain? He that hath CLEAN HANDS and a PURE HEART.*

You know there is no other Kingdom preach'd to you, but such as will rise from the lifting of all Mankind: the purifying Mankind as with a Refiner's Fire. Therefore beware lest your Hearts Deceitfulness do betray you to a Loss of any Share, any Portion in the God of Jacob.

For these Words are conclusive, as to the Negative; *he that has not clean Hands, nor a Heart pure, and unmix'd with Defilement, he shall never enter into God's Rest, Israel's Rest; he shall never ascend this Holy Hill.* No, there is a Flame round about it, that shall consume what has not been purg'd, and what is not capable of enduring a Purgation, as Gold seven times refin'd.

Whatever you build upon; the Fire shall search it, and the Day declare it. Ye know, the *two-edg'd Sword, out of the Mouth of him, that hath the seven Stars and the seven Spirits of God; that Sword will pierce: and all the Churches must know, and they shall feel, that he is the Searcher of every Heart.*

A pure Heart is no less than a Soul discharg'd of all Guile. 'Tis not only a Purity restrain'd to one, two, or more Senses; but wherever there lurks but one

Amalekite spar'd, there the All-searching Justice of God will find out the Transgressor.

Clean Hands imply more than Men are willing to believe. Their Heart is not purify'd; therefore their Hands can't be clean.

But *clean Hands* express your Conversation, your Behaviour blameless in the Eyes of all Men, without Reproach (just Reason for it;) and wholly expressive of Self-denial. For he that loves not his Neighbour as himself, will not have *clean Hands*.

This is a great Lesson. Ye shall hear these things more frequently, because ye are come to the Mount of his Holiness.

Stand, then, in awe; fear, examine, search, try your Hearts. For none but those that have *clean Hands* and a *pure Heart*, shall enter unto this Holy Hill.

Ye have sworn, ye have devoted your selves by Profession, by Promise, by solemn Engagements; none of you are ignorant. And look well to that Character of those, who *shall come to Sion, with Joy and everlasting Triumphs on their Heads*; that is, they are such *who have not sworn deceitfully*. You know what the vowing and devoting to the Holy Ghost, and withholding a Part, did cost *Ananias and Sapphira*; therefore stand still.

Are you willing to *lift your Hearts up from Vanity*, that is, from every thing; that they may be set up on God only? For every thing else is Vanity, Lye, Idol; nay Self it self is the worst of Idols. And, do you think that this Lord of Hosts, this King of Glory, will suffer you, unpunish'd, to lift up your Hearts to any thing but himself?

Lifting up your Hearts, is, dedicating and devoting, as in the Temple: offering up, as in the Temple, Sacrifices, Burnt-Offerings, Peace-Offerings.


But ye have made a Covenant already; see that ye withdraw not from that Covenant. For he has sworn that none of those *shall enter into his Rest*.

Don't think, *lifting up the Heart to Vanity*, will mean less, in this terrible Day, than what is now set before you. Therefore if you cannot offer up your Heart;

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Heart; if you have suffer'd it to be stoln away; if you have offer'd it up to divers Lusts already, you can advance no further.

Count the Cost. Your Lord now tells you what he claims at your Hands, before ye are allow'd to step a Foot upon the Ascent, the Steps that lead up to the Mountain of his Holiness.

 You know what he requir'd, when on Earth, of all that follow'd him. Think you that He requires less now, when He comes to bring every Thought, Word and Work into Judgment? No, Deceive not your selves. The Gospel deliver'd to you, the *Gospel of the Kingdom* now declar'd to you, is that which will be accompany'd with Power. Either you must build wholly upon this Stone, or *this Stone will grind you to Powder.*

There is no Darknes wherein the Workers of Iniquity can hide themselves. No, not your own Hearts, wherein you can suffer so many Impurities, so much Vanity, that is, such Affections as won't bear a Search. No. God is to rend the Heavens, and come down. But be assur'd, the Veil of all Darknes shall be rent; and your Hearts be known to Angels and Men.

Have a Care. You know how terrible in his Majesty that King is set forth, under the Expression of Thunder. And when the God of all Power and Glory thunders, then not the Oaks of *Bashan*, nor the Firs of *Lebanon* only shall be shiver'd; no: every Heart shall quake; and *the Righteous scarcely be sav'd.*

No. Heaven must be taken by Violence. 'Tis not a time of sleeping for you, when the *Lord of Hosts, the mighty God of Battle*, that terrible Majesty, comes displaying his Power, in a manner set forth by Thunder, as the most terrible, the most awful and astonishing to Mankind. When every Mountain shall melt, and the Hills leap, do you think that you will be allow'd to sleep? No. Awake therefore. Watch,

&c.

I must confess there has been, among Protestants, a Doctrine so different to all this, preach'd so long, that the Prejudice

judice against this, is even grown natural. So that even if any should think these Answers to be of greater weight than the several Objections ; yet it is not altogether unreasonable to fear, that even such Persons might want Resolution, to come up to the Practice here recommended. Like the Usurer, in the Poet, who, bearing the Praises of the Country-Life set forth, was presently for calling in his Money ; to turn Countryman : but had no soner done so, than he look'd out for Borrowers again.

Hæc ubi locutus, fœnerator Alphius
 Jamjam futurus Rusticus.
 Omnem relegit Idibus pecuniam ;
 Querit Calendis ponere.

Here are also Warnings of divers other kinds ; whereof Some were spoken, and some written
 * N. B. Those by * him : and also some of his Letters, written by his Of all which I shall say nothing more in own Hand, and this place ; but shall leave them to not spoken, are speak their own Original : I believe thus mark'd ¶. they will affect all those who will sincerely give Attention to them.

Beside these, he had about twenty eight Sheets, fill'd with his own Hand-writing, under the Operation of the Spirit, upon some religious Subject ; and which were, as I suppose, to be added to these. But they are, by some Mishap, lost he knows not how. So that until it shall please God that they be found, we must be content with that Loss ; which, from what I have in my Hands, I do judg is a Loss to the World ; I mean to all sincere Minds, that would, without prejudice, accept of such Evidence as is properly a ground sufficient for Faith, that these Warnings are of God : and that this is a Revelation from God, that the Hour of his Judgment is come. Let the most furious of our Opposers shew, if they can, from the Effects of all other Endeavours, that these Warnings are unnecessary ; and that the present Motives in the Gospel, have, generally, been efficacious enough to bring Men to Repentance and a Gospel-Life : or that the Uncertainty, as to the Time of Death and a future Account, have been as forcible to a trimming of their Lamps, putting on the Wedding-Garment, and a heavenly Conversation defecated from

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from worldly Objects ; as an Assurance. (which is now given) that those Judgments, much more exemplify'd, shall overtake many, many now living : and that, in the most common Sense of the Words, This Generation shall not pass away, till all these things come to pass: to the end that all may prepare to meet their God.

And now, Christian Reader, can it do you any harm, even supposing that Hour were not so near, as we, from very good Grounds, do believe it is ; to be in actual Preparation as well as habitual ? Will you not believe This before you see it ? Who is the Gainer do you think if you do, or will be the Loser if you do not believe ? Permit me, I pray, to address you in the Words of Bishop Blackall, with a very little Alteration to the Occasion ; you who say you will not believe, nor expect, unless God fulfil Predictions, according to your Expectation.

“ Very well ; then, I say, you may, if you will, continue “ still in such your Unbelief. Nevertheless take a little “ time to consider seriously, whose Interest and Concern it is, “ that either you should believe or not believe. For, let me “ tell you, if this be a Revelation from God, and that the “ Day of his Judgment is at hand ; 'tis not your not believ- “ ing it, that will make it not to be.”

For altho Mr. Chishul, in his Sermon preach'd, Nov. 23. 1707. before the Judges, intitled, The Danger of New Uninspir'd Prophecys ; and adorn'd in the Title Page (instead of some Text of Scripture) with a Lemma from a Debauchee Heathen ; by which, having added no Limitation, he is gone a great way beyond Mr. Dodwell, as to the Belief of the Mortality of the Soul :

Quid æternis minorem
Consiliis animum fatigas ?

I say, tho he does, very broadly, in p. 48. hint his Belief that, the Scriptures mentioning a thousand Generations, the World is to last so long, i. e. thirty thousand years (which, I confess, is as awakening a Motive to Repentance and Amendment of Life, as his saying, p. 47. that if the Alarm were given by whomsoever, by Men of unsuspected Piety and Learning ; assuring us that the great Day of the Lord was come : We are to question
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their Authority till we see the Powers of Heaven begin to shake ; and the Darkness of the Sun and Moon bear witness to the Message.) Yet Dr. Hicks, upon *good Authority*, will tell him, that the greater Face of *Janus* has long been set behind, to signify to us, that the World is grown old ; and that many more Ages are gone, than are to come. But leaving these two to agree that Matter as they please, I say,

“ If these things are true, that are now declar’d to you, ’tis your own-Life, and Soul too perhaps, that is at stake, if you prepare not for the Coming of this Day of God. And,

“ If you are resolv’d to lose both, unless you may be convinc’d your own way ; you your selves will be the only Sufferers.

“ And this Consideration makes it very unreasonable to insist

“ upon having such Satisfaction, in this Case, as in some

“ other Cases might not so very unreasonably be desir’d.

“ For if any Man tells me a Story, which it is for his Interest I should believe ; it is his Concern to give me such Assurance of it as I shall require, even altho less than I require, would be, in all Reason, sufficient. And if I will not believe one or two Witnesses ; or if one sort of Proof, tho never so good, will not satisfy me ; it is his Part, and what he ought in reason to do, if he be able, to go on multiplying his Witnesses, and his Proofs, till such time as I declare my self fully satisfy’d. And the Reason is, because the Loss will be his, and only his, in case he cannot convince me of the Truth of his Relation.

“ But now on the other side, if the Story which he tells me be true, and it be for my Interest and Advantage only, not at all for his, that I should believe it to be true ; then if he gives me such Evidence of the Truth of it, as is sufficient to convince a Man of Reason, he has done enough : he has done all that belong’d to him as a Friend to do. And if after this, I make it my Business to cavil at, and to except against his Evidence ; and go about to prescribe to him what sort of Proof he should give me, of the Truth of what he relates ; declaring withal, that less, or other Proof than just that which I require, shall never satisfyme ; he may justly reject my Suit as unreasonable : and condemn me for a Fool, that will not see my own Interest, nor know when a Friend had done enough.”

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And this is exactly our Case. Here is a supernatural Agency, upon the Bodies of Men, Women, and Children, of different Ranks and Capacities; Operations, divers of them, beyond the Possibility of human Agency. Together with these are Words forc'd out, avowedly beyond the Capacity of divers of them; all tending to the Glory of God and the Sanctification of the Soul, (among the thousands of Discourses and Prayers, let the Opposer lay his finger upon one that is to the contrary): and which have, upon thousands, had that effect, more or less, as to the bettering of their Minds with relation to the Gospel-Duties; and enabled them to undergo universal Contempt, and worse Sufferings, for their firm Adherence thereto. Along with these Warnings or Exhortations is publish'd also a Revelation or Message, that the Kingdom of our Lord upon Earth, which was promis'd by the Angel to the blessed Virgin, Luke I. 33. is now approaching. When the Tabernacle of God shall be with Men, on Earth; not of Men, with God, in Heaven: and that all the Prophecys thereto relating, and hitherto unfulfill'd, which are very numerous, are now upon the point of their Completion: that all that will not own and submit to that his Kingdom, shall be brought forth and slain: but that all that will believe this Message, and accordingly be in actual Preparation for the Coming of this Royal Bridegroom; to take his Universal Church of Jew and Gentile, into everlasting Espousals, shall enter with him into the Marriage-Chamber, before the door be shut; shall be receiv'd into the Joy of their Lord, and rescu'd from the sad Doom of those who are without.

Now if we will, with an honest Heart, search the Scriptures, whether these things be so; and thereupon, without cavilling, believe this Message, and act accordingly, well and good; The Benefit will be all our own, we shall save our Souls alive: But God will receive no Advantage to himself, by our believing. But if we will not believe this Revelation to be from God; if we cavil at his Evidence, and will not give credit to such as really, and in it self, is credible, (for demonstrative Evidence is not the Object of Faith, but of Knowledg;) but study Exceptions against it, and are resolv'd not to believe, unless we may have that very Evidence given, which we our selves are pleas'd to require:

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“ if

" if we boldly and arrogantly take upon us to teach God
 " what Evidence he ought to give to Men, of the Truth of a
 " Revelation; and are resolv'd to find, or make Exceptions
 " against any other: we may e'en take our own course; but
 " 'tis we only shall suffer by our Unbelief thereof. He has
 " fairly warn'd us, he is under no Obligation to do more;
 " nay, he needed not to have done so much, but that he great-
 " ly wills the Happiness of his poor Creatures. And as, if
 " we believe and prepare accordingly, God will be glorify'd
 " in our Admission into his Kingdom; so if we will not, he
 " will be no less glorify'd in our Destruction."

For we may remember, that when the Prophet Isaiah
 speaks of our Lord, in Chap. VIII. 13, &c. there are some
 words, that do imply a Purpose and Design of God to exhibit
 the Messiah (and which will relate as well to his second
 Coming as his first,) so as to entrap and ensnare, and to hold
 forth the Occasion of Mens rejecting him, to their own Misery.
 Sanctify the Lord of Hosts, and he shall be for a
 Sanctuary; but for a Stone of Stumbling and a Rock
 of Offence to both the Houses of Israel: for a Gin
 and for a Snare to the Inhabitants of Jerusalem. And
 many among them shall stumble, and fall, and be bro-
 ken, and be snared, and taken. Bind up the Testi-
 mony, seal the Law among my Disciples. And I will
 wait upon the Lord that hideth his Face from the
 House of Jacob; and I will look for him.

To stumble and fall, and be broken thereby, might be
 their own Negligence, and mark out their Heedlessness: but
 to be snared, marks out the Contrivance of that Fall; and
 to be taken, bespeaks the Design of one that intended it.

To our Self-conceited of this day, these Gins seem harsh;
 and, as they pretend, inconsistent with the Benignity and Mercy
 of God. And yet our Lord himself, Mat. XIII. 15. and after
 him the Apostles; Paul, Acts XXVIII. 25, 26, 27. and
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 this Prophet many Ages preceding; that because of That deter-
 minate Counsel of God, the Jews could not believe. This
 does seem strange, that the Messiah, who was to be King of
 Israel, should be sent to be a Gin to both the Houses of
 Israel.

This therefore is enough to teach us, that we ought not to

conclude

conclude whatever God has reveal'd of himself, to be inconsistent with his Essence, and Perfections, and Attributes. To proceed otherwise, is to make Us Judges of His Revelations. To say This is not agreeable to his Perfections or his Attributes, and therefore not a Revelation from him; is beginning at the wrong end, in our Arguing: it is the setting up our selves in God's place; nay, it is judging God. It shews us to be nothing like to the Children of faithful Abraham; for, His Belief, that it was God that bad him kill his Son, shews plainly that he did believe God could say and do what he pleas'd: altho that Command is, to our Understanding, as inconsistent with the Attributes of God, as the saying that That shall, at such a time, come to pass, which, at That time, does not so come to pass.

To some, our Lord told us, it was given to know the Mysterys of the Kingdom, this Kingdom of our Lord to be upon Earth; but as to others, they should see and not perceive, hear and not understand. However, their not understanding, does not leave them innocent and guiltless; because, says our Lord, They will not come to Me, that they may have Life, John V. 40. No, they have chosen their own ways, says the Prophet, Isa. LXVI. 3. therefore I also will chuse their Delusions. Ay, They will believe the Message (into which they have not made the least Inquiry; but stoned and persecuted the Messengers:) if they can but see the Dead rise. Therefore to this their Proposition, which is so ridiculous, the Holy Spirit has given a sutable Answer. You want the Dead to rise! expect it then for certain, upon such a Day. There is a Snare for them. As our Lord in the like Case, to a Generation harden'd in Unbelief, the Scribes and Pharisees, said, You ask for a Sign! why then destroy this Temple, and in three days I will raise it again. Now tho the Spirit of God has told Us Christians that he did so; yet as to Them to whom he gave it for a Sign (and a decisive one I may call it) he did not raise it up; for, as I have observ'd before in the beginning of this Preface, no Unbeliever ever saw him, after his Resurrection. So that They had, as they suppos'd, Reason, evermore to reproach the Christians with the Failure of Prediction, in the decisive Article of Their Dispensation.

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Dr. Woodward tells us, that in the uttering of this it is

very likely that our Saviour pointed with his Hand towards his own Body (*ἡ σαρκὶς τῆς σαρκὸς*.) I must confess sometimes a ready Thought does help a Man at a dead lift. But the Doctor had forgot the Occasion of our Lord's words, which were spoken to the Scribes and Pharisees upon their examining him for his suppos'd Profanation of the Temple; in insulting and driving out those who were concern'd in the Religious Worship, in selling Cattel for the Sacrifices, and changing of Mony for That sort of Mony in which Offerings were to be made; and at that time he had actually that Temple over his head and about him: who then could think but that he then spoke of That Temple which he and they were then standing in? So that it is plain he spoke those words, with intent not to be understood (but to stumble them). And that Text says, that neither did his Disciples understand them, till after he was risen from the Dead. For the word Temple was never a Scripture-word for the human Body, till the Promise of the Father, to wit, the Holy Spirit, descended and inhabited therein; upon That account, only, it is that the Apostles call the Bodies of the Saints, Temples.

Now I say, in both these Cases, both that whereof I am now speaking, and That of this present Dispensation, tho to the World there was no making good of the Promise of a Resurrection; yet God is faithful and true. For, as in the former Case, they would not come to him that they might have Life: so neither Now will they duly hearken to the Voice of Warning; what it is, nor whereof it treats; and then apply, in Sincerity to the Fountain of Truth, to be directed whether this Voice be from him or no. They deter the People from it; tho in comparison they feed them with Husks: and those who set themselves in array to preach against it, bring their People, as much as in them lies, under a strong Delusion, to believe a Lye.

But this Testimony that the Prophet speaks of, of Christ's being a Gin and a Snare, and yet the Lord of Hosts and a Sanctuary, was to be bound up and to be seal'd; but yet a Law, however, among his Disciples, the Sheep that hear and come at the Voice of their Shepherd. To Them it is a Law, so clear, that he that runs may read it. And therefore they will not reject him from being their Sanctuary, nor from honouring him as Lord of Hosts, notwithstanding the Offences that

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that will attend his Manifestation of being so.

To those who receive it as a Law clearly, a conclusive Declaration from God, Their Resolution follows, I will wait upon the Lord, that hideth his Face from the House of Jacob; and I will look for him. They do not think it cannot be their God who hideth his Face from the House of Israel. They allow that God may hide his Face from his own People, his own Church; and yet nevertheless they will wait, from the very beginning of his turning away his Face from the House of Jacob; and they will look for him, till his Face shine out in perfect Brightness upon his Disciples.

Let us consider; We have not more Pretences to be the People of God, than Jerusalem, both the Houses of Israel, and the Seed of Jacob had; and yet all these, the Inhabitants of Jerusalem, both Houses of Israel, and the Seed of Jacob, God hides his Face from. Let therefore presumptuous Man lay his Hand upon his mouth; and adore the Wisdom of God; lest he seal himself up into one of that Number; and by prying into Light inaccessible, become dazled into everlasting Blindness and Darkness. For the Holy Spirit has taught to us (in the words following) that the Word of the Kingdom was so to be deliver'd: and with which I shall conclude this Point.

May 8. 1709. Mat. XIII. from v. 3. to 24. And he spake many things to them in Parables, &c.

You easily allow, that the Preacher of this Sermon was the *Light of the World*, which leadeth every Man to the Knowledge of God: He was the Prophet, of whom and to whom all other Prophets bore Testimony: He was Wisdom it self: and, his Enemies being Witnesses, never Man spake as he spoke. And He, this great Prophet, sat down expressly to instruct a great Multitude, at this time.

Nevertheless, if you consider the manner of his Preaching, that it was all in Parables, which he knew the Auditory would not understand, receive, and apply as the Scope of them requir'd; (you see the Disciples themselves were startled and offended therewith, saying, *Lord, why speakest thou to them in Parables?* And so it was that sometimes without a

Parable

Parable spake he not unto them); How therefore does this manner of Preaching agree with the Characters of his Person?

Observe therefore, that when he spake of the Kingdom, he continually spoke in Parables. In other Points He spoke clearly, and plainly to be understood; and *with an Authority*, and attending Energy, such as no Man ever spoke withal. The Reason he gives for so doing, is, that *the Hearts of the People were waxed fat, their Ears dull of hearing, and that they had closed their Eyes*: that is, they had wilfully, pertinaciously harden'd themselves against all Convictions, from plain Arguments: they had clos'd their Eyes from discerning the things spoken of him, in the Prophets: They had refus'd to yield to the frequent Evidences he had given them, of his being the *Messiah* whom they expected. And, saith he, those that have not us'd what was in the power of their hand to have us'd, for their Satisfaction: even *that which they have shall be taken away*. That is, I will now speak to them of the *Messiah's* Lordship and Dominion on Earth (which is what they, according to prefix'd Notions, do expect); and I will speak to them of That, in such dark Expressions, such Parables, that the Prophecy of *Isaiah* shall be fulfil'd, That *hearing they shall not perceive, seeing they shall not discern*.

And this was the Purport of this Parable, (tho 'tis generally apply'd to the common Preaching of God's Word in any kind;) which appears plainly from the Exposition your Lord made of it, to Them to whom *it was given to know the Mysteries of the Kingdom*.

If there had been no Mystery contain'd in that Parable, then the obvious Sense of it could not have been wrapt up in *the Word of the Kingdom*. Which if any one preach'd, or whoever should hereafter preach, they would find the Success thereof according to the Tenour of this Parable. So that your Lord as well refer'd, and had respect to the Reception of That *Word of the Kingdom* in Ages to come, as well as his confounding the then present Generation, that did so close their Eyes. Intimating, at the same time, that
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this Parable was calculated for the time to come, rather than Edification of the Auditory before him.

And from thence observe, that the Preachers of the *Word of the Kingdom*, and the Believers of the same, were to be scorch'd with Tribulation from the World, as soon as they had heard and receiv'd the *Word of the Kingdom*. And it intimates, that whoever could not and should not bear that Tribulation and Persecution, for the sake of that Word, should never retain it, nor gain any benefit of it.

This Parable does intimate further, that whenever the *Word of the Kingdom* should be preach'd, it would be like *Seed falling in the Highways*. It would find the World little concern'd about it; taking even little more notice than of Curiosity or (in respect to the general Entertainment thereof) Hatred. So that, caring for nothing of that nature that the *Word of the Kingdom* imports; they would not so much as suffer it to enter into their Thoughts to deliberate about.

Furthermore, this Parable observes to you, that *the Devil* would be very watchful to snatch the Seed away; even upon the first Thought about it among those who only receive it as a Matter of Novelty or Ridicule.

This Parable also instructs you, that those who did hear and receive it, must not only be content to bear whatever Persecutions the World could load them with; but also that they must withdraw their Affections from loving the good things of this World. For Wo be to those that love the World, that love Riches, that swim in Pleasures, that do retain their secret Idolatries: for the Deceitfulness of the Love of this World will, Then, be, more than ever, expos'd, immediately expos'd to the Observation of all Mankind. Which is a Case that makes the *Deceitfulness of Riches*, or the Love of any thing of this World, to be more particularly insisted on, when the *Word of the Kingdom* is preach'd.

And now ye may see from the whole, that it is very consistent with God, speaking by the Mouths of his Servants the Prophets, to speak so, and appear by them in such a manner, that those who are desirous
not

not to admit the Warning, but abandon themselves to let their Hearts grow brawny, in their Converses with Profits and Pleasures, sensual Security and Thoughtfulness: 'Tis consistent with God to deliver this *Word of the Kingdom*, so that seeing they shall not see, who have so done: hearing, they shall not hear nor perceive; since they wilfully arm themselves against it.

But, lastly, observe, that this *Word of the Kingdom*, is not merely a Doctrine preach'd. It is that, which when receiv'd as it ought, will produce Fruit; in some thirty, in some sixty, in some an hundred fold.

Let none therefore flatter themselves with bowing the Knee, by an Acknowledgment barely, of the Doctrine carried in it: let none think they have receiv'd it into a good and honest Heart, unless they can, in God's Sight, say, *Lord, thou knowest it is a Seed of Spiritual Life, it is a Word tending to quicken; and has quickned, and has leven'd me: and therefore I know assuredly, that it is the Word of the Kingdom.* And now, *Lord*, all my Time will I wait for Thee, as becomes me to do; and as every one that attends this Bridegroom must do. *Lord*, suffer me no more to slumber or sleep; lest I be unready to enter in, when thou appearest.

As for Mr. H——ly, he has, in his Brief Vindication of the antient Prophets, fought me and cut me down in his Closet; he has maul'd me indeed with Epithets and Adverbs of Reproach, which however are the more excusable in him, because, as Archbishop Tillotson says, A Man that has once drawn Blood in Controversy, seldom recovers to a cool Temper in it afterwards. Tho, upon this occasion, Herod and Pilate are very good Friends again, and can claw and nab one another. But I am inclin'd to believe, that if he had communicated his Papers to some Friend, before he had to the Publick, he would have reduc'd his Pages. For in his Passion, and to make out his Arguments, he not only puts what he will upon me (and I think in an unbecoming Manner also) Notions, Assertions, Definitions, that I am a Stranger to; but even asserts things otherwise than what the Scriptures say.

Unless it were from Inspiration, I cannot tell where he
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had it (I am sure it was not from the Scriptures, and the modern Rabbins are but little to be regarded on that Subject) that Agabus (which Instance is Gravel to the Teeth of all our Opposers) was, as he says in p. 32. of an inferior Order of Prophets. I cannot find that there were among the Prophets any different Orders, by different Names or Titles dignify'd or distinguish'd (what is said of Samuel concerning it, 1 Sam. XXI. 8. in the Original is no Instance of it.) And I think it to be contrary to the Nature of the thing; for a Prophet is an extraordinary Messenger sent of God: That is his Definition; so that I see no room for different Orders of them. But the true Prophet in the Gospel-State, must be render'd contemptible; so Dr. Hicks has said in the Pulpit and in Print, concerning the Greatness of the Apostolical, or Episcopal Power; as we find it exercis'd by this Apostle (St. Paul) over those who were Inspir'd. For by virtue of that Ecclesiastical Authority, which he and the other Apostles receiv'd from Christ, and deriv'd upon their Successors the Bishops, he silenc'd the Prophetesses, &c. I don't know but he might go to lodg at Philip the Deacon's, in Cesarea, for that purpose; whose four Daughters were such, Acts XXI. 8, 9. But I don't find, however, any thing of it in 1 Cor. XI. He there speaks only of the Undecency of a Woman's prophesying with her Head uncover'd; but pretends not to silence the Spirit of God; tho it should speak, again, thro an Ass. But, as I said before, the true Prophet must be rendred contemptible in the Gospel-State, because another Sort of Men, who like the Name well enough but not the Thing, would assume to themselves that Title. Tho the Apostle bad the Teacher to mind his Teaching (for which he has his Rule, the Form of sound Words), at the same time that he gives different Directions, Rom. XII. 6, 8. both for him that waits on Exhortation, and for him that prophesyeth. However, they that will have a Maypole, shall have one; pro me sint omnia protinus alba. The Apostles were content with the Name of Ministers of the Gospel of Reconciliation; but much good may do these their Names and Titles of Gospel-Prophets, Divines, Sons of Levi (for which they have, for a particular Reason, a more particular Passion than for that of Sons of Aaron, tho

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this latter do more properly express their Office) Clergy, and what other unscriptural Word they please.

Indeed he says true, in p. 7. I believe the like to this was never yet heard of; speaking of my mentioning the Possibility of the Prophets mixing, by their own Spirit, their own words along with those of the Spirit of God. But it is not yet too late for him to learn, what he has hitherto shut his Eyes against; which if he had not done, he might have learn'd more in three Months Observation (if he could have stoop'd to it) than by his almost twenty Years Study at the University, and since. However, that he may a little the better understand what I have said upon that Subject, I have added this following Warning, spoken to the Inspir'd.

Febr. 16. 1707.

Do I deal with you, as a Spirit of Delusion? Which of you, my immediate Servants, have not I reprov'd for their secret Sins? Do not I check all Tendency to Sin? Have I prescrib'd you outward Modes and Ways, to delude others by? No; lest the Power of Godliness should evaporate into those Forms of outward Appearance, and which Man hath prescrib'd under that nefarious Cloke of Order and Decency.

Tho I don't lay a Burden upon you, of outward Observances; and your Yoke of that kind will never be: yet, the few Orders, absolutely needful, given you, 'twere well you did regard them with Fear; and needed not so often to have them inculcated upon you.

There's no one thing here laid upon you, whereby you might deceive others: And, that you might not be your selves deceiv'd; my Jealousy, lest any Thing of yours should be mix'd with mine, leads me now to warn you, you in whom I speak; that you, upon the evident Tokens, seizing you, of a superior Agent, that you be in an awful Frame: that, without Fear, you then lift up your Hearts to me, the Searcher of them; imploring my Compassion on your Weakness; begging that your Tongue may no way be yours in Direction: but that rather ye may remain dumb ever, than assume the Stile of the Incomprehensible, as speaking thro your Person.

Furthermore, take heed that no Thoughts of your
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own be yielded to, as the Prescribers of your Words, then. At all other Times, your Thoughts are the Directors of your Words; and ye may know, if ye watch, when they are not so. But, lest you should be tempted; rather cease your previous Thoughts; and narrowly look that they get not footing under that Condition, so different from your habitual, and different from what ye could put your selves into. If ye know, it were not in your Power to put your selves into that State; ye may be assur'd, it is somewhat independent and over-ruling.

Impressions are given you, sometimes, of the Subject Matter. But then, of all other Times, tho the Impression be not your own, or come with the Chain of your other Thoughts; yet then, even then ye are to watch: forasmuch as ye cannot so easily distinguish, between Impressions, that may arise from your selves, and those that are immediately stamp'd upon you; as you can distinguish by the actual Force upon your Bodies. Therefore let no Impressions, tho the Words have often follow'd them, let none of them ever lead you: presuming that as the Words have often follow'd those Impressions; so you may suffer the Words of themselves to follow them, at your own Choice.

Take heed: for it is not every Fall of yours, that I shall reprove by the Mouths of others; where the Fall does not endanger my Truth. But those that are negligent, and suffer, thro mere Neglect, a Fall, tho in lesser Matters; shall be left to do so in greater Things, till they are humbled and convicted before many.

Is this like a Spirit of Delusion, that warns you lest ye should be deluded? Nay, tho ye speak excellent Things, and such as were spoken by your selves or others, thro my Influence, before; yet ye are no way allow'd to speak them at all.

Ye may easily hide any such Neglect from Man: But, (even) where there is not Obstinacy; where there is Resignation in your Wills; where there is that secret Prayer, which ye all too much neglect;

(and which you, my immediate Servants are more guilty in than others; because I often answer your secret Prayers with instant Notice of my Presence and Acceptance;) ye, thro whom others are call'd to secret Prayer so often, if ye be not often in it your selves, you'll bring Scandal and Reproach: for those that are near, and watch, will observe.

None shall receive my great Gifts, without that secret Prayer, frequent and fervent; nor continue the same to be enjoy'd by them.

He is afraid any one should think there is any Deference paid to his Adversaries Efforts, (which however, perhaps will stand, notwithstanding all His Efforts to the contrary): And that he may not think there is any Deference expected to the Author of them; I now appear divested (of any Distinction from the rest of Mankind) of that which is but a Burden, and a Snare God knows, tho a very foolish one, and yet too general a one.

I am prepar'd with an Answer to his Treatise, if it shall be thought worthy of it; and a full one I conceive: which it was no difficult Matter to do. And in which, I think, I have just ground of charging him with Abuse of the Scriptures; putting his own Notions upon them (as well as me) as also with the Practice of what in his Preface he so much decrys, to wit, Raillery and Jest.

But I must observe one thing, particularly, in the most considerable of our Opponents, that they wilfully turn away, from what is displeasing to them to see (as Sunshine to weak Eyes): I mean, the Warnings that have been publish'd to them, in the Name, and Person of God; and do attack only the Prefaces. As chusing rather to have to do with Man; whose Infirmities it is certain can be the Subject of their Censure, when the Word of God cannot. But, however, dipping into that with a vitiated prejudic'd Eye, they do see, and not perceive; and so all that they say of it, generally, is Stuff! mere Stuff!

But since what Warnings I have here collected, are not, I conceive, two hours labour to read; it is but a Justice due to an Adversary, to undergo so short a Penance, in order to be able to know what it is that he says. And it is further,

a just Request, that I make to all my Readers, that they would read these Warnings from the Beginning to the End, and not by Pieces; for the reading of any one Part of them, cannot enable to make a Judgment of the rest: as all who read them thro, I believe, will own.

But as he has often hinted an Expectation, that Shame of Error should silence my further justifying this new Dispensation; I cannot but hope the same of him: if, to the Confusion which this very Book of Warnings will probably cause in him, he will join his sincere Prayer to God, to be guided aright with Humiliation for his presuming to have judg'd of the Ways of God, which are all unsearchable and past finding out: Clouds and Darknes; tho Righteousness and Judgment are the Habitation of his Throne. It is for his sake, chiefly, that I have added the following Warning.

March 24. 1708.

Why do the Christian Teachers now labour to stifle and suppress all Hope of the Gifts of the Holy Spirit to interpret Scriptures, and speak to the Edification and Comfort of my Flock? Can other Reason be given for it, than manifest worldly Interest and Prudence of their own? Is it not absurd altogether, in them, to own the Glory of the Apostolick Times; and yet to advance, that the Church is grown out of its Infancy, to need such exceeding great Gifts to Men, as were then bestow'd? Nay, to shew, that the State of the Church, as under the Order and Direction of Man's Wisdom, is far more desirable than a restoring of all things as at the first? Nay, is it not absurd, to the last degree, for them to make it criminal, and in the highest degree worthy of Detestation, for any Man, now, to do what the Apostle commanded all Christians to do; that is, earnestly to desire the best Gifts? Now, say they, the words following, I shew you a more excellent way, ought to be receiv'd as a Discouragement and a Prohibition of earnestly coveting the best Gifts; so that they make the very words, which the Apostle join'd, to be inconsistent. For, say they, the excellent way we now exhort you to, that is, to pursue the Characters of a Soul loving God above all, and his Neighbour as himself;

self ; this is so *excellent a way*, that the former part of the Verse, *earnestly covet the best Gifts*, is superseded.

Nevertheless, that ye may discern that the Apostle did no ways, in that Discourse of the incumbent Necessity of Charity, design, to withdraw the Souls of Christians from expressing their ardent Zeal and Love to God, by praying for *the best Gifts* ; he closes the same Discourse, as he introduc'd it, *Follow after Charity, and desire spiritual Gifts*. So that nothing said by him, in the intervening Discourse, can vacate the Obligations lying on Christians, to address the Throne of Divine Light and Love, to shower down again those manifold Powers and Gifts of the Holy Ghost.

We know in part, and we prophesy in part ; but when that which is perfect is come, then that which is in part shall be done away. Do you think the Apostle describ'd, intended, or alluded to the State of Christianity now ? Do you think this is that *perfect State*, when *knowing and prophesying* (which were two Gifts of the Holy Ghost, given but in part to the Apostles) should be *done away* ? *When I was a Child, I spake as a Child ; but when I became a Man, I put away childish Things*. Here are the Gifts which the Apostle foretold should be put away, when Christianity should become a grown Man ; as the Teachers of others assert the State of Things *now* to be. Far from this ; tho they would fain have it believ'd. And, in order that it should, they have wilfully conceal'd all the Scriptures that are plainly, particularly expressive of Divine solemn Engagements and Promises, that those Gifts of the blessed Spirit should be shower'd down so, that the whole World should become thereby instructed to know the Lord : *For the Promise is to you, and to your Seed, and to as many as the Lord your God shall call ; to all that are afar off, and to all that are nigh : And my Spirit shall never depart from them, that is, Israel, and their Seed's Seed for ever*. So it is written.

But now all ways are taken to turn away Mens Eyes from that shining Beauty of *Sion, the Glory of the whole Earth* : Now they tell you, Prophecy meaneth Prediction ;

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Prediction; and so, would have it understood that a Messenger immediate from God hath nothing more to do, nor ought there more to be expected of him, than to predict, to foretel. If so, were it as they would have it, how comes the Apostle to recommend the Desire and earnest *coveting of Prophecy*, more than other Spiritual Gifts? He alledgeth the Reason was, That it was more for the *edifying of the Church*. But could Prediction, only, be more for the edifying of the Church, than the Exercise of the Gifts of Knowledge, Wisdom, Exhortation, Teaching?

Moreover, they take pains to make it believ'd that They, the Teachers of others Now, are Successors to, and are ever to fill up the Places of the Apostles and Prophets. Now the Apostle makes those Offices to be distinct. *He that waiteth on Teaching*, let him pursue That: *He that exhorteth*, let him keep to That: And, *He that prophesyeth*, let him take heed that it be according to sound Doctrine, that is, the Scriptures preceding. The Apostle makes them divers: and Ministers now are not able to confound Things, but that they are manifestly distinct. That Women prophesy'd they cannot deny: but that Women taught they may deny, for they were forbid to teach, but allow'd to prophesy. This clearly proveth that the Office of Propheying was distinct from that of Teaching.

Again, The Holy Ghost sent some Apostles, some Prophets, some Teachers, and some Workers of Miracles; and yet, in the Diversity of the Operations and Administrations, there was the same one Spirit working together for building up the House of God. By these ways examine things; and then judg whether they do not wilfully stifle what, in the Scriptures, ought to be the Subject both of your common Faith and Prayer.

Again, another way they take to crush all hope, in Christians, of ever enjoying the like blessed Fruits of *Christ's* Ascension and Intercession, is, to decline wholly to offer and shew unto Men, what are the genuine Marks and distinguishing Characters, by which Men are instructed how to judg of such Gifts, when ever
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plain or openly avow'd. Do they not herein tax the Word of God with notorious Deficiency? not being able out of that Word to collect such Evidences as will enable them, or any Christians, to know what are those spiritual Gifts; as being conscious that all the Characters in God's Word are clearly in favour of those whom they will condemn. Therefore it is they conceal the several Tokens by which Spirits are to be try'd.

But then, if they are to be try'd by those Marks, that the Holy Ghost hath given to know himself; from thence it followeth, that Men must own (and this at all Adventures they resolve not to do) that this is the Reason of their concealing the Method of trying Spirits by the Word of God.

And according to the Characters they give to try them by: and of setting up arbitrary Ways and Imaginations of their own to try them by: and at the same time claiming like regard to be had to their own precarious ways of Trial, as to those that the Holy Ghost hath given; another way they take to stifle the Evidences of any such manifest Gifts, is, by rendring it, and asserting it to others, to be a very unjustifiable thing for any one to try the Spirits. This is quite in the Teeth of many express Commands of the Holy Ghost. So that the Precepts of Men do now even run counter to the Command of the Holy Ghost. *Despise not Prophecy*, say they; that is, not to despise the Teacher, the Preacher, the Pastor. But if Prophecy be clearly distinct from the Office and Gift of Teaching, then do they contradict the very Words.

And why should the Teachers now confess themselves unable to discover any Inconsistency or Falsity, in the Expositions of Scripture given by this Spirit? Why should they either openly declare they believe a glorious State of the Church on Earth yet to come, or tacitly allow it must be so, by their own Silence as to the Discoveries given by Prophecy? Why should they do this, and at the same time go on wholly to neglect instructing the People in Matters of that high Nature?

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Nature ? which, if they be given, so as that they may be confuted by the Scripture, then ought the Teachers to do it. But if not, why do they persist still in their Neglect ; being alarm'd, being warn'd, being self-convinc'd that the Hope of *Israel*, as set forth by Prophecy, is founded on the same Authority that any of their Practices are ?

What Account are these Men able to give, why they do not either confute the Doctrine, or according to their Office teach it ?

But you see, in the whole Scene of their Conduct, a manifest Design to conceal all the glorious things of God's Word, from the People. And are these Men faithful to their great Lord and Master, when they ought to demand from their People an Inquiry into those Things spoken of him, yet to come ? Are these faithful ? Can they dare to stand before the supreme Shepherd, and the only Shepherd of *Israel* ? Nay, are they faithful to your Souls, who have debar'd you of that reviving Hope, which the gracious Promises of God would have afforded you ?

But here's worldly Wisdom and Interest in all. Say They, The Preaching of *Christ* glorify'd here on Earth, and set forth with all the pompous Attendances over Devils and wicked Men on Earth, this would be to give our Government a Jealousy. No, no such Thing. Where nothing contrary to due Allegiance is or need to be preach'd ; from That Doctrine, there's no just Offence offer'd.

But indeed the chief Root of all their Contrivance against the Lord's Anointed, is in their own Interest. This makes them unwilling to enquire and search into Matters themselves ; and, not doing That, They can justify themselves in disbelieving. And who might not ever have justify'd himself in the same Method, for not believing the clearest Subjects of Faith ? For things reveal'd of God are the proper Subjects of Faith : and the Thing now in question is a Revelation, a Communication from God.

But a Resolution not to look into it, not to sit down content that God should bless the World again with

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his exceeding Graces, and water the Church with Dew from Heaven; the not being content that God should do so, bars any further Inquiry.

I have here laid before you the Rock that you may split upon. *Take heed ye despise not him that speaketh from Heaven. For if they perish who sin against the Law spoken by Angels; much more are they worthy to perish, who resist always, resist the Holy Ghost, who quench the Spirit in the worst sense, that is, by a fix'd Resolution not to own the Eternal Spirit can any more work.*

Ye know that among those who are to endure the Flames, and to drink the Dregs of this avenging God, are Unbelievers and Despisers. Despisers of the Appearance, and Unbelievers wilful; where the Will hath readily surrender'd up it self to harden their Unbelief. Therefore hear, and fear.

It may perhaps be expected, that I should also take some notice of another Book lately publish'd, entitled, Enthusiastick Impostors no divinely inspir'd Prophets. The Second Part. Subscrib'd Richard Kingston. His business not being Argument, but Fact; I will give the Reader a few Evidences of his Veracity; and thereby leave him to judg of the Author's Performance as to the whole. In p. 106. he says, " Sir Richard Bulkeley and Mr. F. having no Wives, were " extremely pleas'd to have her (viz. Mrs. Alute) among " them, as a useful Sister; and accordingly she rambles with " them every where, both in City and Country." Whereas Al, I believe, who know me, know I am marry'd and a House-keeper, and have been so for above twenty four years. And, blessed be the Name of God, I challenge any Man living to say, that I ever gave Umbrage for such a Calumny as this, upon me. I do further affirm, that I never was in her Company in my Life, but when in her Husband's also. Tho it is as great a Calumny upon her, as it is upon me.

In p. 149. he says, " Mr. Rayner at Colchester look'd " upon Mr. Lacy's Promise of restoring him to Health as an " idle Pretence; and ascribes his Cure to God's Blessing on the " Means prescrib'd for his Recovery: and therefore would not " answer Mr. Lacy's Letter about it." But there are thou- sands in Colchester, who can tell him another Reason why

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it was not answer'd. For the Promise of Mr. Rayner's Recovery being annex'd, by the Holy Spirit, to the Condition of his Faith in the Voice that declar'd it (as our Lord, in the Gospels often said, According to your Faith, so be it unto you); He wanting that Condition (for he had no Faith in it), very soon after died, of the Disease under which he then languish'd. It is nevertheless very likely that this Author, in his next Piece, will give his Reader a Letter, sent to him from some of his nameless Correspondents, A. B. or C. D. averring, and offering a great Wager, that that Mr. Rayner is alive and well. For so, in his first Part, he makes his Friend L. M. write him a Letter; wherein he says that he, the said L. M. with about thirty Persons more, p. 46. were present at the pronouncing of a Warning by Mr. Lacy (the words of which he there recites in p. 47. but taken out of Mr. Lacy's printed Warnings) which Warning I do protest and affirm, upon my Salvation, was spoken in my private Lodging; no Soul being present but Mr. L. and my self who took it in writing: saving that while I was writing, a French Gentleman came in to see me; but he understanding no English, went out again presently.

In p. III. speaking of A. Whitro, he says, "Upon the rest of the Prophets having banish'd him, Sir Richard Bulkeley has taken him with him, to Chesham in Buckinghamshire; upon pretence of setting up a Charity-School in that Parish. — They have lately open'd their School there. — I am also told they keep open House at Chesham." Whereas all my Acquaintance know that my Habitation is in Surrey; and which is near forty miles distant from Chesham in Buckinghamshire. At which place also I never was but three nights, in all my life; and one of them was, only in travelling thro it.

I can, without troubling the Reader with more such Instances (of which there are, I am sure, as many as there are Leaves,) leave it to his Judgment whether he believes these recited, to be the only Untruths in it: and, without Resentment to the Author, impute it to his Temptation. For when a Man takes up the Trade of an Author, which few or none do, but for Bread; they will write, as he frankly confesses of himself in his first Part, so as to humour all Parties: for Magister Artis Venter. But I think the Gentleman that

employ'd him, should have taken better care, to have supply'd him with Materials that had more colour of Truth. But as he was supply'd, so he writes: for, *Greculus esuriens, in coelum jussuris, ibit.*

As for the Reflections he makes upon the Cures, which it has pleas'd God, so wonderfully and graciously, to work on me; what he affirms thereof (both as to what relates to the Physician, and all the rest) is every word of it, a mere Fiction; all an Invention of his own, without the least Colour or Ground of Truth. For I now, at 15 months more of space from my former Declaration in Feb. 1708. can and do solemnly protest and declare, that from that time, to this Day, June 1709. I have not once taken any of my former Medicines therein mention'd, nor any other, for any of my former grievous Pains and Diseases: nor have had occasion so to do. But do constantly, and without Intermiſſion, enjoy a firm, uninterrupted and establish'd Health in every respect (blessed be the Name of God); so that one Year, Now, has had more Health in it than the Health of forty Years before it, put all together. And for the Glory of God, I do further add; that upon the twelfth Day of that September 1707. four days after the aforesaid Promise of my Health was pronounc'd to me, I was at an Assembly in London; where it was utter'd in French, by one under the Operation of the Spirit, If any of my Children here, would now make their Request to me; let them come in Faith, and it shall be granted (or in other words, to the same purpose.) Whereupon I went, and kneel'd down near to the said Person; and with an audible Voice (that both my Prayer and the Answer to it might be taken down by the Writers,) I pray'd, that whereas, thro the Greatness of my bodily Infirmities, my Memory was greatly broken (as I daily found it was, even in the common Affairs of Life) I did humbly pray that the Lord would be pleas'd to restore and strengthen it; that I might thereby be more serviceable for His Work. And it was answer'd, that I should soon find my Prayer granted. In consequence of which I found, within six weeks, such an Influx of the Scriptures upon my Memory, that I was amaz'd at it; and, communicating the same to my Brethren, they were soon so satisfy'd of the Truth of it, that they made use of me, in our Conversation, as a living Concordance; to the great Satisfaction of their Minds. And

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in fulfilling of that great Promise to me, to the Glory of God I must say it, that I have, since that time, written this and my former Treatise, in both which are much above a thousand Texts of Scripture recited, and near five hundred of them do refer also to the place in the Bible, where they are to be found: for the doing of all which, I never look'd six times into a Concordance, Commonplace-Book, Table, or any other Book whatsoever made for that Use, or helpful thereto, either in name or thing: All Glory be to God.

It is with the utmost Grief that I am forc'd to add one word more, to our Brethren; whom yet I am far from reproaching, for their hard judging of me and this poor Man, whose Warnings I here publish. If they and I differ as to Fact; they must own that They speak only of hearsay: and of a hearsay which, I believe, they cannot say that they have taken much pains to be satisfy'd in; whether they were not therein misinform'd, either as to Fact or Circumstances. But what I do speak therein, is of my own knowledg. And, that which is not so, is what I have industriously taken pains to examine into the bottom of. Oh that they would remember, that Christ's spotless Life was traduc'd with Calumnies, as to Fact. Let them also remember that our Lord said, that when the Holy Spirit should come, he should reprove the World of Sin; John XVI. 8. If any will say the Devil will do So; do they not then make their Operations undistinguishable? And this particular Work of the Spirit has been perform'd by the Instrumentality of this Man, to my knowledg, more than by any one other of the Inspir'd, whatsoever.

In the time of the Kings of Israel, there were many Prophets in that Land: of whom it seems that, at the time that it is recorded that Ahab consulted them, some, and the greater part, were not so much in their Duty to God as they ought to have been. And therefore God makes use of their Negligence therein, and of their Love of the Esteem, and Fear of the Frowns of Man; whereby to deceive Ahab, to his Overthrow. He therefore sends (for so the Text says expressly, The Lord said, Go) He, I say, sends a lying Spirit to deceive them at that time; upon that occasion. And yet, poor Men, they thought they spoke by a true Spirit, and the only true Spirit: (and I have met with such an Expression in the Prophets as ἐπνευμαλοποιεῖτο ἐν ταῖς ἐνθυμίαις αὐτῶν.)

αὐτοῦ) and therefore the Chief of them, even under the Operation of the Spirit, charg'd Micaiah, 1 Kings XXII. 24. (not as we read it, which way went the Spirit of the Lord from me to speak unto thee? but) Πῶς πνεῦμα Κυρίου τὸ λαλήσαν ἐν σοί; what Spirit of the Lord is That that has spoken by thee? as not believing that it was the true Spirit of God; being contrary to so many others, who All said (and I believe it is not to be doubted but that they also thought) Thus saith the Lord. For there was great room for the Weakness of Man, even in the Prophet, to prevail, in such a Reign of Persecution as That was; when we find that a great many of them were put to death by Jezebel, 1 Kings XIX. 10. and that Obadiah hid one hundred more of 'em from her Fury, Chap. XVIII. 13. This I have said, only to shew that Men, even Prophets, may mistake; in the Judgment they pass upon other Persons.

The Apostle said of himself, that he was not a whit behind the chiefest of the Apostles; 2 Cor. XI. 5. for that, tho he was ἰδιώτης τῷ λόγῳ, simple, low or mean in Words, or Stile, yet not in Knowledg. God will testify, and has testify'd the same as to him of whom we now speak. Has He human Frailties? He, among Them, that has not, let him cast the first Stone. Have Predictions from his Mouth not answer'd? they know the same of themselves. But, since they seek a Proof of Christ speaking in him; I do speak it in the presence of the Great God, that I can instance in, I believe, above an hundred Predictions fulfil'd, of as mere future Contingencies as the foretelling in what Point the Wind shall blow. They who have not seen his Face these twelve months, may think what they please; and, concerning him, deceive one another and be deceiv'd. But God he knows it, and I know it to my exceeding great Comfort, that, as far as I can judg from the Scriptures, Moses had not greater Attestations that it was God that spoke to him, than I, poor unworthy Dust, have had, that He has spoken to me thro the mouth of this Man; and continues so to do. - Blessed be his Name for ever.

As to the Doctrines and the Revelations which have been, by Them, deliver'd to us; I do firmly believe them to be of God: and if I had not, with joy, drawn Waters out of those Wells of Salvation, I should have perish'd in and

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and under my Trials. And when I shall have, from other Mouths, as to Commands, That particular Satisfaction; (which I am by good Authority requir'd to demand) to wit, an Answer to my secret Requests, which I have often had and have by his Mouth; then will I let them and the World see, that I am willing to obey those Commands; (tho they charge me with the contrary) to the delivering up of my whole Substance, and even my Life, for my God. However, blessed be God it is with Us a very small thing to be judg'd of Man's Judgment: for he that judgeth us is the Lord; who, in his time, will make manifest the Counsels of Mens Hearts, both theirs and ours: whose Question, of strong and unanswerable Reason, they ought to remember; — if so: then by whom, ἐν τινί, by what Spirit do your Children cast them out?

But, to return to what has been the chief Matter of this Preface: After all, I do expect it will be said, Here has been a great deal of Talk about Charity; which, as the giving all one's Goods to feed the Poor may be without; so, in this Preface, there seems an Air of that Spirit that does not much resemble it. But I would put such in mind, that He, greater Love than whom had no Man: who, not only, for our sakes, became poor, but who also laid down his Life for all Men: even He, whose Lips were full of Grace, and who, when he was revil'd, revil'd not again: Even He treated Some, most justly, with the Appellation of Serpents, Generation of Vipers; Mat. XXIII. 33. to wit those who, by taking away the Key of Knowledge, made others to be two-fold more the Children of Hell than themselves. For the greater the Love to the Souls of Men, the greater will the Resentment be toward those who, thereby, hinder others from entering into the Kingdom of Heaven: and whose State, without their Repentance, I have reason to believe so bad, as that I cannot but deplore: altho their Behaviour may extort the most deserv'd Indignation; in thus openly resisting the Holy Ghost, to the hazard of so many other Peoples Souls. It must be left to God, the sole Judg, to judg whether the Love of God and Man in the Soul, be inconsistent with Displeasure at those, who seem to have neither: but are enwrap'd in Self, as the Object of the two great Commandments.

For my part, I can speak it with all Sincerity, and I bless the Name of God for it, that I bear not ill will to any Man in the World. For I now know, that Nothing (now at least, if ever it was) is worth it. For all things are passing away; and We into a State of Love and Unity: which of course will make Community and Bowels of Tenderneß: to which, the same Disposition now, is a necessary Preparation. Nor have I here said any thing, out of Malice to any. On the contrary, when I meet an Idol Shepherd, Zech XI. 17. as such there are too many it must be confess'd; who say, Blessed be the Lord, for I am rich; tho they slay the Flock that they are Possessors of: ver. 5. (But those that know themselves not to be Such, will not I hope resent what their own Heart tells them does not relate to them, was not spoken to or of them.) For Such an one, I say, my Soul is griev'd within me at his Doom. For, what dreadful things have been said of such, is greatly beyond any thing that has been yet publish'd: and the Divine Sentence against Some, for flying in the face of Majesty, has been, to my knowledg, already foretold, and executed.

But that is nothing to Me; whose Business is to labour to make my own Calling and Election sure, to be made perfect in Love: since it is by Love only that we shall be able to assure our Hearts before him, 1 John III. 19. and have Confidence in that Day of Terrors, that shall burn as an Oven, Mal. III. 1. which is not more a Dream, Now; than the drowning of the World was, while Noah was preaching, and no visible Presages of it.

Eheu! fugacés, Posthume, Posthume,
 Labuntur anni: nec pietas moram
 Rugis, instantique Senectæ
 Afferet, indomitæque morti.—
 Soles occidere atque redire possunt;
 Nobis, cum semel occiderit brevis Lux,
 Non est perpetua unâ dormienda.

Thus were the Heathens by their Poets taught;
 Before the Gospel its glad Tidings brought.
 Which shew that Death is but a Change of Life;
 A Passage to another State. A Life

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That has no Heart nor Lungs ; nor Flesh nor Blood :
 And therefore needs no Breath nor grosser Food.
 Wherein the Spirit is All Eye, All Ear,
 All Thought ; and yet no Object of Sense there.
 Is Death no Death then ? yes, it Time devours ;
 And all its measuring Parts, Years, Days, and Hours :
 And Now and Then, Before and After : These
 At every Person's Death for ever cease.
 And, swallow'd up in an eternal Now,
 Makes their Duration, like their Maker's, flow :
 Affections, Passions, Appetites, all gone.
 But what new Quality's Spirits put on,
 No Heart of mortal Man can once conceive ;
 Till he that Spiritual State begins to live.
 Now then I'll keep my self from those revenging Stings,
 Which Lust, and Luxury, on Mind and Body brings.
 And since Pride, lawless Lust, Fraud, Discontent and Strife,
 Always uneasy make, and often shorten Life ;
 I'll put off these : And Wrath and Anger, Care
 And Grief, and Sorrow too, and anxious Fear.
 But yet pure Love and Joy I'll still preserve :
 For they the Mind's and Body's Health conserve.
 And if, in that Life, of no use they prove ;
 Yet still They make us happy here. For, Love
 None, sure, could e'er repent of. But, if Then,
 When All is infinite, They still remain :
 Thrice happy they whose Spirits no Change do need ;
 Only to infinite Degrees of Bliss do still proceed.

P.S. As I did, at the end of my former Treatise, acquaint my Reader with the Informations I had receiv'd from abroad, of the wonderful assembling of the Children in Silesia, in great Numbers, daily, to worship God together : Of which Matter of Fact, the Publick has since receiv'd fuller Information, in many more Particulars, than those I had mention'd : So, for a Postscript to this Preface, I shall add a Part of a Letter, which I have very lately receiv'd from beyond Sea (from a Person of Learning and Integrity) of as surprizing an Occurrence ; but agreeable to the Predictions that have been utter'd, of the mighty working of God's Spirit every where throughout the Earth.

U

SIR,

June 10. 1709.

S I R,

“ I Lately was visited by a Jewish Rabbi, who came
 “ from Jerusalem ; he tells me of several wonderful
 “ things of a Jewish Broker at Smyrna : who, being an il-
 “ literate Man, has, by immediate Inspiration, very great
 “ Rabbinical Learning : And when Letters came to him,
 “ has order'd the Persons, without opening them, to carry
 “ them back ; and that they should find the Answers in
 “ Hebrew, in their Letters : which has been so. —

The End of the Preface.

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ERRATA & ADDENDA.

PAG. 1. l. 14. before *Judgment*, read *universal*. Ib. l. 39. after *and*, read *therefore*. P. 17. l. 38. after *himself*? add, *tho even a Heathen will tell them*, *Danda est Hellebori multo pars maxima avaris*, *that it is the covetous Man that has the most need of having a Vein open'd, and his Head shav'd*. P. 18. l. 23. after *Unbeliever*, add, *(tho whether he went up every Night into that Heaven above the Clouds, and came back in the Morning, according to the Opinion of the Reverend Mr. W——n, I dare not say.)* P. 27. l. 11. after 14. add, *altho from many Texts it appears that the rest of the Brethren, and, not improbably, some of the Apostles, did despise him on account of his Failings, and Infirmitys, and perhaps Sins; which however he did strive and struggle against; and, in his Apostleship, labour'd more abundantly than they all*. Ib. l. 18. dele *can*. P. 31. l. 35. dele *for*. Ib. l. 36. after *he*, read, *was not bred up in the Schools of the Prophets; but*. P. 35. l. 17. instead of *Jonah is a true Prophet*, read, *he made Jonah say it should*. Ib. l. 22. after *destroy'd*, add, *The People of Niniveh's repenting may be a good Reason why God should not destroy it: but it is no Reason why God should say it should be destroy'd, when he knew it would not be destroy'd*. P. 45. l. 8. transpose the words *an Adversary and Satan*. P. 64. l. 33. after *Resurrection*, add, *and which our Lord calls the παρυσέβεια*, *Mat. XIX. 28*. P. 73. l. 9. dele? after *Things*. Ib. l. 13. after *conceal'd*, add?. P. 77. l. 3. for *the*, read *his*. P. 78. l. 38. read *Ardet adhuc*——. P. 80. l. 5. read *ado*. P. 88. l. 3. read *Right in, in common*. P. 90. l. 19. read *told us*. P. 96. l. 23. after *get more*, read, *because it will be, what some one or other will call Their Property*. P. 103. l. 16. for *ἡσυχίας*, read *ἡσυχίας*, in the Margin. P. 111. l. 30. here insert the whole Paragraph, (now misplac'd) which is in p. 115. consisting of 26 Lines; and beginning, “*Well*.”

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WARNINGS

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ETERNAL SPIRIT.

I. **Y**OU have no need to ask any Man, whether this be God's Work in your Souls, or no. You have sufficient Witness within you. Pray for my Holy Spirit of discerning ; that you may see Good from Evil. You know you are right : the Devil designs no Glory to your God, nor Good to your selves. I say warn your Brethren, wherever you go, not to lay up Bags of Mony, nor purchase Estates ; for all is mine, I will dispose of it as I think best. O too much Fulness of Bread and Idleness among my People ! but nothing for my Poor, tho their pitiful Countenances shew'd their Necessity. But they fill their own Bellies plentifully ; and their Whores and wicked Companions : and incourage all manner of Profaneness and Debauchery, tho it cost them never so dear. They dislike my Children's shaking. My Children shall shake, and shall not fall : but their Schools of Iniquity shall fall, and not shake to give them notice. Mony has been the Ruin of many a Soul. It is said, It answers all things : but it will not purchase Life eternal ; no, nor Life in this World. But Bread is the Staff of Life. You have nothing else to do in this World, but to serve your God, and he will provide Bread. It is said, you shall get your Bread by the Sweat of your Face : but now, I say, serve your God

God and keep his Commandments ; and you shall want nothing that is needful for you.

II. Now I am come to chuse Labourers, my self, for my Vineyard. I will never trust Man any more to chuse for me. They have chosen Labourers without my Advice or Direction. And yet I have allow'd them great Wages; thinking to incourage them to be faithful and industrious in my Vineyard. Altho I have suffer'd them long time to be in my Vineyard, and allow'd them great Wages, yet they would not be faithful unto me one hour in twelve : But I will no longer be put off with one hour in a Day.

They have planted a great many wild Plants; wildly they were planted, and wildly they grew. I have try'd many of them, and they are bitter to my Tast; therefore I will pull them all up by the Roots, and cast them into the Fire. And those, that planted them without my Direction, I will ask them who imploy'd them; and bid them go to the Master that imploy'd them, for their Wages. For I will suffer them no longer to take Wages out of my Treasury, when they have not done me Service. O foolish, foolish Man! to leave a Certainty for an Uncertainty. For if you had serv'd me truly, and I had seen your Integrity and Obedience; then I should have rewarded you: and when your time had been out, in the Service of my Vineyard, I should have provided a glorious Rest for you in my Kingdom.

You have not been idle only, and false your selves; but you have suffer'd my People to be likewise without any manner of Correction. They would have obey'd you, altho you have been disobedient to me. O ye were not for the Work: you did not matter how many Weeds was in my Garden; so as you had the Wages.

Now I will teach and instruct these my Labourers, my self; and always have an Eye over them, from Morning until Night. I will see my Work done in Order. My Vineyard is much out of order, now. But I will chuse my own Labourers, in abundance,

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that shall soon do my Work. They must and shall be diligent. The Work is very great, and the Time is very short to do it in. But I will feed my Labourers well: they shall have plenty of Wine and Oil; they shall be supported with the Fat and the Marrow of the Land. I will suffer none to serve them but my self; and I will give them Plenty of Wine, that they shall not faint.

III. What shall I do with this wicked, stiff-neck'd People? I have tried all Ways with them; I have threatned, I have intreated: I have now sent them Messengers of all Sorts and Conditions, (that they might have no Objection) to warn them to Repentance: yet they will not hear, yet they will not believe. They say they have the Scriptures; and they say that that is Truth: yet they will not follow the Precepts, nor obey that Word that is written; nor no Words that come in my Name. I send my Servants, rising early, to warn them of my approaching Judgments; yet they will not open their Eyes, and see the Danger they are in. No; If my Messengers would deliver up their Bodies to be burn'd, and their last Words should express it was for their sakes; yet would they not believe, nor so much as thank them for their great Love. No, I will have no more crucifying, I will have no more racking, I will have no more stoning of my Messengers. O that they would but open their Eyes and see, and their Ears and hear my Words, that proceed from these their Fellow-Creatures; tho they have been so long rebellious. O foolish People! O blind People, that cannot discern Good from Evil! No, they will not. If they would give themselves but to one hour's serious Thought, they might see that there is no Design in my Messengers. For they obey my Commands in the greatest Dangers, and speak my Words of Truth; warning them to repent and turn to me; yet they will not hear: altho they may see that They thereby bazard their Lives, and their Estates, and all that is dear to them in this World. But I will be their Comfort,

fort, and their exceeding great Reward, in the other World.

IV. My Children, methinks I see you a falling. Why do you shrink? What are you afraid of? Have not I promis'd to support you, and to be with you, and to comfort you in your Sufferings? Why do you doubt of my Promises? Do you know the Danger of Doubting? Surely if you did, you would pray against it. Is not a doubting Faith a damning Faith? And is it not said, *According to thy Faith, be it unto thee.* Then why do you doubt of what is to come, since you have seen so many Miracles within your selves, beyond your own Expectation? Since you have seen my Power, so often, in protecting you from the very Jaws of Mischiefe, from the Malice and Rage of your Enemies? And is it not a Miracle greater than All, to turn you from serving of *Satan*, when you were running to your own Destruction; I say, is not that a Miracle? to bring you back, in a manner against your Will, to serve the true and living God? where, if you continue obedient, you will be happy to all Eternity. O how sluggish you are! and you do not care to be rouz'd out of your Drowsiness. But know this, that if you do not keep closer to me than you have done; you'll come very short of those Promises made to you. For they are All but upon Condition that you do my Will, and obey my Command; and draw nearer and nearer, by Prayer. Take this as a great Mercy, that I now once more call you to a speedy Repentance for your Disobedience. Amend your Pace for the future; or sit still, and take what follows.

V. No; they never lov'd my Messengers, because they exhort to Repentance of their Sins, and forsaking the foolish, false Pleasures of this World. 'Tis therefore they call them false Prophets; not because they know them to be so, neither do they believe them to be so; but thus they argue and deceive themselves: " If, *say they*, I obey this Voice, why then I
" must

" must part from all my Acquaintance; for I know
 " that the Company I keep is not according to the
 " Will of God. I would willingly serve God, and
 " would willingly go to Heaven as well as they; but
 " I cannot as yet leave this Company, I love them
 " so dearly. I have heard that, in the Scriptures, it
 " is said, *God will have all Men to be sav'd.* And if he
 " will, who can hinder him? If God has a mind to
 " have me, he'll have me in spite of my Teeth.
 " Well, I'll depend on his Mercy; for I read there
 " was better Men than I, that were given to some of
 " the Pleasures as I am given to: I see wise and
 " learned Men, I see them more inclin'd to Debauchery
 " than I am: therefore I believe there is some
 " Allowance, or else why should they drink and
 " whore? When they turn, so will I."——So my
 foolish People harden themselves thro the Deceitfulness
 of Sin. No, they delight not in my Service;
 but in the World and its Pleasures. Their Delight
 is in their fine Dresses: they only strive to outdo
 their Neighbours with Varieties of Complements,
 and with garnishing their Houses with fine gaudy
 Household-Stuff: They mind nothing but Shadows,
 and let the Substance pass: They think they have enough
 of their own. They will look into the Scriptures,
 but they will not obey the Precepts thereof.
 And if they see any Soul desirous to seek God, and
 forsake the Vanities of the World; then they stile
 them whimsical, or deluded Fools, or Madmen at
 the best.

My Children, the Time draws near that I will pull
 down their haughty Pride; altho they now exalt
 themselves. There are many that says they are for
 the Church, and they'll stick to that, altho they seldom
 go there: and if they do, it is more for Shame
 of their Neighbours, than out of Fear to me. Nay,
 the very Teachers will account any one of his Congregation
 more criminal, if he offend him, than if he had blasphem'd
 my Name. Ye have no Law so severe in this Land,
 as that that they call the spiritual Law. They preach
 Mercy, but they will have no Mercy:

and yet my People cannot see this. But, say they, they are ordain'd Ministers, and sure we'll hear them; and we have the Gospel to read. But they will not obey the Gospel-Rule; neither will their Ministers preach my Gospel in its Purity. Which of them preaches the forsaking of All? They would be the Seed of faithful *Abraham*; but which of them recommends his Faith for an Example, that left all at my Call? O they have *handled my Word deceitfully*; they have accommodated it to the World: so that the Covetous Man, the Vain, the Proud, the Uncharitable and Malicious, can all say I shall have Peace, tho they walk in the Imaginations of their own Heart. Yes, they chop my Word in pieces, and serves my Children by piece-meal and with Scraps; nay many of them are starv'd with Ignorance. My Word is powerful; and, as I have said by my Servant *Jeremiah*, *If they had stood in my Person, they would have turn'd my People from their Sins*. But they have not preach'd my Word according to my Will. Neither were they ordain'd by me, but by the Laws: They have been more greedy of the Wages than of the Work.

Therefore have I chosen Messengers, and I will always have my Eye over them. They shall declare my Word with Purity: and those wild Plants, that were not planted by me, shall be pull'd up by the Roots, and flung into the Fire. I have said, I will teach my People my self. Nay, out of the Mouths of Babes and Sucklings will I pour out my Word, to the confounding of the Wise; and I will bring the Understanding of the Prudent to naught. My Harvest is very great, and the Labourers are but few. But I will increase the Number in a few Days: and I will have my Eye over them, that they shall not be idle, nor serve another Master. I will attend them with Wine to revive their Spirits, my self. Know this, my Children, that I have a great Work to do by you, that I have chosen. I will manifest my Power by you.

O foolish People! that will not so much as spend

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one hour's time after the Inquiry of these Messengers. No, say they, we hear *false Prophets will arise*; and they are all deluded, and therefore we will not go to hear them, or inquire about them. So my People will run away from the Delusion, without Me. They think they have Wisdom enough and Strength enough, of their own. But they that are willing to know whether this is of God or no, let them come, empty of Prejudice: let them come in a childlike manner, confessing their Nothingness. Nay, not only confess that they are ignorant and blind, but they must know it. And when So they come, empty, desiring that I might instruct them and lead them into the right way; then, if they know that there is a God, they may be sure that I will not let them go wrong, if they desire to be guided aright by me.

VI. Why do my People thus rage and belch forth furious Anger at my poor Children, that thus expose themselves? What can you think that they can propose to themselves? Do you believe there is a God, or no? Surely you don't; that you will thus presume to judg. Am not I sufficient to punish Blasphemers? Or do you think I will let such go unpunish'd? O foolish People! O Self-wise! I will bring down your haughty Stomachs: I will let you see I am no Respector of Persons. I have chosen the Learned, I have chosen the Unlearned; I have chosen the Great and the Small, and yet ye will find Objections. O what shall I do to please you?

I have said I would teach my People my self. How would have me teach you? I'll teach you by the Mouths of your Fellow-Creatures. You pray that my *Will should be done on Earth, as it is in Heaven*; why don't you give me my Will then? Will you prescribe me a way, how I shall come to you? I will come, and none shall let. I will feed the Hungry: I will clothe the Naked; and I'll *send the Rich empty away*. I will exalt my Mercy. I will have Pity and Compassion on the Ignorant; but the Self-Righteous I will turn my Back to.

Humble your selves before it be too late. Is it not said, your Lord *will come as a Thief in the Night*? Have you not, there, Warning to prepare to meet him, to trim your Lamps? Look ye round; and see if ye are ready for his Coming. Make hast, I say, with speed; for the Day draws very near, wherein I'll pour down my heavy Judgments on the Heads of those, that have oppos'd my Message. I will no longer strive with Man. I have intreated, I have threatened; and now I will come and scourge them in my Fury.

Is not All mine? Ye cannot live one Moment without me, and yet you will be audacious to judg of secret Matters by your own Wisdom. The natural Man receiveth not *the Things of the Spirit of God*; neither can he know them, because they are spiritually discern'd. But he that is spiritual judgeth all things; yet he himself is judg'd of no Man. My Children, since you know you must confess this, and do confess it; how dare you be so presumptuous as to judg of things out of your Apprehension?

Is it not said, you must be born again? Die, I say, to your self; and then you shall live in me. Come to the clear streaming Fountain, and don't run to every nasty Puddle. Come to your loving God, that never gives Ill but to them that deserve it; and yet is merciful to the worst of Sinners, when they do but in the least repent. You may be sure he will not suffer any to be deceiv'd, that comes to him in Sincerity. O can you think, the Devil or his Agents would come in the Name of God, to warn you to Repentance? No, it does not consist with his Kingdom. Therefore be wise, and turn to your God with speed: for the time draws near, wherein Blood, Fire and Smoke shall surprize, and consume the Despisers of these my Messengers; as well as the open Blasphemers of my Name. Some say they will see Miracles first, and then they will believe; thinking they can have Faith at their pleasure. But know, that them that will not seek to me before that day, shall suffer with the Blasphemers of my Name. For, at the

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the same time that my mighty Works go forth, shall my Judgments also. I will be sought to, and then I will be found. I will not save Man against his Will.

Come ye Murderers : Come ye Whoremongers : Come ye Harlots : Come ye Extortioners : Come ye Lyars. Repent and turn from your wicked Ways, and I will now receive you. I did not come to call the *Righteous*, but *Sinners to Repentance*. Therefore now is your Time, make no delay. For your Teachers as you brag on, has left me a great deal of work to do, in a little time. They say they were ordain'd Teachers ; but I never ordain'd them. They were ordain'd by your Laws. They brag of the Learning of their Universities : but now I have chosen the Ignorant, to confound the Wisdom of the Wise, to bring to naught the Understanding of the Prudent. What Learning had the Ass that brought to Repentance his Master the Prophet ? Be wise therefore, and pray for my Holy Spirit of discerning ; that ye may discern between Good and Evil : and judg not of my Ways.

My Children are counted ridiculous, because they shake ; tho there was none of my Servants but what did shake, in the Delivery of my Message. But what would you say to see my Servant *Jeremiah* digging a hole in the Rock, and hiding his Girdle in the Earth ? Would you not laugh at him, and call him Madman ? How would you like to see my Servant *Isaiah* going with his Buttocks bare before you ? Nothing will please you. They were despis'd then, and so they are now, and so they will be, till I come to plead their Cause ; the Cause of all my Servants the Prophets from the beginning ; and to avenge their Blood. The time draws very near, wherein I will be glorify'd upon Them, the Opposers of this Voice, and in These my Children : therefore be wise, and turn with speed.

A Warning, for Almsgiving.

VII. Have I not said, from the beginning, that you shall not lay up Treasures in this World ? Mind the rich Man that builded great Barns, and made his small ones greater, and said within himself I have enough. What was become of that Man ? Have ye not

not read ? Therefore I say, let every one that has, let him say within himself, This is the Lord's ; this is a Talent ; this I ought to improve.

Lay ye not up Riches in this World. Cut your Bags. What will Estates avail you, when you are to be chang'd ? I say, once more, there shall be a new Heavens and a new Earth ; and a Stream of Righteousness so strong, that it shall carry all Unrighteousness before it. Let those that have, give to those that want, freely. 'Tis the free Giver I accept: not only that gives in Obedience to my Command ; but out of Love to me, that have been so merciful to warn you so to do : to call you from the Service of *Satan*, to serve me your living God. Remember what is said concerning the *Widow's Mite*. That was accepted, and valu'd more than all. Has it not been often said, that all things shall be common ? Not that your Stocks and Goods shall be mix'd one with another ; but those that have shall supply the Necessitys of the Needy. Let my Promises be your Encouragement. Ye know that what is *given to the Poor is lent to the Lord* ; who never fails paying. Those who desire to provide for others of my Poor as well as themselves, I say they shall have Plenty to give, and Plenty for themselves : but those that only provide for themselves, altho they fill their Barns up to the top, I say they shall want. Read *Ananias's* Behaviour, in the fifth of the *Acts* ; and his Doom. See that ye feed the Hungry : but *send the Rich empty away* ; for I will do so. Let no Doubts enter into your Hearts ; but obey the still Voice of my Holy Spirit, that says Give, give to the Poor freely. Have no Strugglings in your Breast ; for ye may be sure Charity is of God. As ye are free in giving to my Poor, I will be free in giving to you. Who then is that faithful Steward, whom his Lord, when he cometh, shall find so doing ; giving to his Household their Portion in due season ? Blessed shall be that Servant.

VIII. How long have I waited for a Welcom ? How much deserv'd their Love ? How humbly have

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I intreated them ? Altho I ought to be above, yet I have stoop'd under. O Ingratitude ! foolish People, to shut out their God ! altho they know they cannot live without him. I have declar'd my self angry : and I have used soft words. But I find nothing will do : no, nothing but the Scourge.

My Children, my Harvest is near, and I will send forth Labourers to gather it in. I'll gather my Wheat into my Barns, and the Chaff I'll burn with unquenchable Fire ; nay, and the Stubble even to the Root, Root and all.

Cast off this World, my Children ; for I am going to change it. It is waxen old (old in Sin and Corruption) and ready to perish. Why then will you set your Heart upon that which is not ? for yet a little while, a very little while, and it shall not be. I'll turn all things upside down, when *I arise to shake terribly the Earth.*

Some of you here present I'll send forth for Labourers, to reap and gather into my Barn. I say you must and shall have Trouble, before I'll provide Pleasure for you. Support one another. Comfort one another, and I will be comfortable to you all. I will support you all. Ye are all alike to me ; I make no difference. Therefore comfort one another, as Members of the same Body. Pray to me your God. Trust in me. Know that ye shall never want any thing needful, if ye depend on me. None ever yet, that did put their Trust in me, was left desolate.

Be kind one to another ; and I will be so to you. What have you else to do in this World ? That is the greatest part of your necessary Duty, to love your Neighbour as your selves : *to do to all Men as ye would they should do unto you.* I have begun to lead you ; and I will hold out with you, to the end. Bear up, my Children ; I will support you. I'll carry your Loads for you. Nothing is too heavy for me. No more Doubtings. Trust in me your living God. I am coming to dwell with you. I'll never leave you, now I am come. You have desir'd, you have pray'd my Will should be done. My Will shall be done. I am
coming

coming to reign. None shall be over you but me. I'll trust none. I'll be your Shepherd. O ye are my Sheep. I will feed you. I'll put you in the pleasant green Pastures. I'll feed you with Milk and Honey. Comfort ye therefore your selves in your God. Humble your selves more and more : Let me hear you in secret. Hasten me by your Prayers. Call, and I will come. O I'll purge this filthy Earth : nothing shall remain in it but Purity. Nothing but Holiness can dwell with me. I'll make you holy as I am. Be you willing. Do your part, and I will do mine.

A Warning spoken to some Quakers.

IX. *In the Law it is written, with Men of other Tongues and other Lips will I speak to this People; and yet for all this will they not hear me.* O wilful blind! O self-conceited! to busy themselves about Notions, about Shadows; and forget the Substance. They fill their Heads, and not their Hearts. My Service is perfect Freedom. It is said that, *My Ways are past finding out by Man.* That should not disturb you. Your Duty is to seek to Me for Knowledge, to seek to Me for Wisdom: and to know, and confess, and acknowledge that you have none, of your selves. But, say some, We do not as other Men do. No, we shew more like righteous Persons than they. We are not accusom'd to swear nor curse: to take the Name of God in vain, nor be drunk, nor to shew offensive or rude Behaviour to any. O foolish People! to think that these Forms or Habits is only All that I expect of you. No, it is the sincere Heart, and the Obedient, the Humble-minded, 'tis those that I will fill. The Rich, the Self-wise I will send empty away. I will that all be humble, lowly-minded, thinking nothing of your selves, confessing your Nothingness. Ye are but Dust, yea, worse than Nothing. For Nothing never offended me; but ye do, daily and hourly.

My Children shall be no longer deceiv'd by Men. No, I will teach them my self; I will feed them my self: they shall not be starv'd with Ignorance. I have chosen Messengers; and I will make them faithful, I will make them obedient. They shall serve me duly
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and truly. I will no longer be put off with one Hour in a Day. No, they never serv'd me one Hour aright. They were greedy of the Wages, but unwilling to do the Work. O they were all Eye-Servants, and so they continue.

The Day draws near, wherein Righteousness shall prevail upon the Earth. No longer shall Unrighteousness remain. No; Righteousness shall be like a mighty Stream in every Street, bearing down all Unrighteousness before it. My Children, disturb not your selves about those Mysteries, that do not concern your Soul nor Body: but seek ye the living God. Confess ye are Nothing; and not only so, but desire to know that ye are Nothing. Lie low; obey the Precepts of the Gospel, and then ye are safe, let this be what it will. But I assure you, my Children, that This is the Voice of your living loving God, tho it proceeds from the Mouth of one of your Fellow-Creatures: one whom I have choïen to preach my Gospel with Purity; one that I have snatch'd, in my Mercy, from the Flames of Hell. I will chuse such, to confound the Wisdom of the Wise, to bring to nothing the Understanding of the Prudent. Ye shall all see and know that I am no Respecter of Persons. No, my Mercy is not like yours. I wait to be gracious. Turn ye therefore; turn, I say, and repent before it be too late. For I tell you the Day draws near, wherein I will pour down the Vials of my Wrath, in this City, in this City of London, upon the Disobedient and Opposers. Return with speed, I say; fling off your naughty Pride; for that's Abomination to me.

X. My Children, rejoice, when your Sufferings draw near; and bless and praise my Name for therein making good my Word to you. You pray for greater Attestation that this is my Message; altho you have sufficient Witness in your Souls, to satisfy you whether you trust in me the living God or no. I said you should suffer, by your Mouths: and yet, when your sufferings come, you are all frighten'd; ye are all ready to sink, under no Burden. Have not I promis'd

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you that, when you are within a step of Death, seemingly, I will rush in to your Rescue? What more would you have a loving Father say or do? Were not all my former Messengers thus treated? Was not your Lord crucify'd? What, do you expect the Crow without fighting for it? No. I say, resign yourselves up willingly, and then I'll give you such Courage under your Afflictions, that shall astonish your Persecutors. But know, if you fear Man, if you run, to save your selves, I will discover you, with open Shame and Confusion. Do ye not know that always my Messengers, that came warning my People to Repentance and turning to their God, don't you know that they were always still d Blasphemers, or whimsical, or mad at best?

My People says, They can read the Scriptures, and they have learned Divines; and yet they will obey neither. They sometimes will say that Humility is a great part of a religious Man; and yet they will not be humble themselves: tho they sometimes confess my Ways is past finding out; yet they'll disturb themselves and others, with their Notions of Mysteries that does not concern them. Ay, say they, here's noise about Repentance! why, we know This ourselves: our Teachers tell us we must repent. Yet they do talk much of it; but yet they will not repent, because they have no mind to forsake and amend.

O foolish People! that can only talk of false Prophets, but will not inquire into the Difference between the false and the true; tho they are very different. For the One preaches Peace, when sudden Destruction is coming; and the Other preaches Repentance, and warns to prepare, for that the Kingdom of God is at hand. No, this will not do with them: they must have something New: they must see Miracles, or else they will not believe. Yes, some of them shall so, in a few days; and it may be they shall not believe, then. Your Lord did many Miracles, in the sight of many, and yet That did not give them Faith. For Faith comes by hearing; not by seeing: and blessed

essed are they that have not seen, and yet have believ'd.

Therefore my People, ye that don't like the Messengers, obey the Message; and humble your selves before God, and lie you low; confessing your Ungodliness: repenting of and amending your past ways; and then you'll surely be safe, let this be what it will.

A Warning pronounc'd at Enfield.

XI. My Children, behave your selves courteous to all; seve me with Fear and Trembling. Obey my Commands, and fear not Man; for you are not sent to a People of a strange Speech and of a hard Language, but to the House of Israel. Not to many People of a strange Speech, and of an hard Language, whose Words thou canst not understand: Surely, had I sent thee unto them, they would have hearken'd unto thee, but the House of Israel will not hearken unto thee; for they will not hearken unto me. For all the House of Israel are impudent and hard-hearted. Behold, I have made thy Face strong against their Faces; and thy Forehead strong against their Foreheads. Fear them not, neither be dismay'd at their Looks, tho they be a rebellious House. Son of Man, I have made thee a Watchman unto the House of Israel: therefore hear the Word at my mouth, and give them Warning from me. When I say unto the Wicked, Thou shalt surely die, and thou givest him not Warning, nor speakest to warn the Wicked from his wicked Way to save his Life; the same wicked Man shall die in his Iniquity: but his Blood will I require at thine hand. Yet if thou warn the Wicked, and he turn not from his Wickedness, nor from his wicked Way; he shall die in his Iniquity, but thou hast deliver'd thy Soul. Therefore my Child, fear thou not, but obey my Command in all Things. Fear not Man.

Some here are willing to inquire after me, of their Teachers: wherefore they are afraid to shew their Opinions. It is the Duty of all the Teachers of my People, to inquire into this Message; since it comes in the Name of the Lord, the God of Heaven. Is not there Ways prescrib'd for the trying of Spirits? Then why don't they try the Spirits aright? No; they think of hearing what they would not hear: therefore are they unwilling to come to my Children.

Is it not said *there is a Spirit in Man*, and that the Inspiration of the Almighty giveth them Understanding? Great Men are not always wise: neither do the Aged understand Judgment. For what Man knoweth the Things of a Man save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. Now we have receiv'd, not the Spirit of the World, but the Spirit which is of God, that we might know the Things that are freely given to us of God: Which Things also we speak; not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth: comparing Spiritual Things with Spiritual Things. But the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness with him; neither can he know them, because they are spiritually discern'd.

Nebuchadnezzar the King said, *I thought it good to shew the Signs and the Wonders that the High God hath wrought towards me. How great are his Signs, and how mighty are his Wonders? His Kingdom is an everlasting Kingdom, and his Dominion is from Generation to Generation.*

My Children, write ye these Words in plain Writing, and deliver them to the Teacher of my People in this place. For I will stir them up to Love or Anger, which they desire. It is not their standing still will do with me. 'Tis not their saying we will suspend our Judgments, and say nothing till we see Miracles wrought. 'Tis not That that pleases me. No, my Delight is in the diligent Inquirer of me. For know, *he that is not for me, is against me.* Faith is my Gift alone; and this they own and confess. Let them pray for Faith, since they cannot come by it any other way: for *as their Faith is, so it shall be unto them.* I will have none stand still. Let them come forwards, or go backwards. Take your Choice. *The Lukewarm I'll spue out of my Mouth,* saith your Lord.

They find fault with the Shakings of my Childrens Bodys; but they never inquire what shakes their Tongues, and causes them to speak the Words of Truth, warning them to Repentance; turning to their God with all their Might, with all their Souls; to worship him in Spirit and in Truth. Oh, foolish People,

people, to think that the Devil would come, in the Name of God, to warn Sinners to Repentance, and Amendment of Life ! No, it does not consist with his Kingdom ; therefore let Men consider and be wise. Judg not rashly of these Secret Things. Is it not said, *My Ways are past finding out ?* Who is there that dares to say, they will prescribe me a way to come in ? What if I, in my Mercy, will speak, thro Beasts, the Words of Truth and Perfection ? Should they not obey the Voice of the Lord their God ? It is not their human Learning will lead them to my Kingdom. No, it is the Teaching of the Holy Spirit that will guide them right. Have not I always said, that *I will feed the Hungry and the Poor, but the Rich I send empty away ?* Have not I always said, that *out of the Mouths of Babes and Sucklings I will make my Glory shine, by them my Power shall be shown ?* I will be greatly glorify'd by those they now reject. I the Lord of Hosts have spoken it. Which way would they have me come ? Was it not I that spoke thro the Ass, which warn'd his Master to Repentance ? And what if I will have a Voice come out from the Stones, warning them to Repentance and Newness of Life ? Will they also reject it ? Cannot I do what I will ? *Who has known the Ways of God, or who has been his Counsellor ! Or who hath given to him, and it shall be recompens'd to him again ? For of him, and thro him, and to him, are all things ; to whom be Praise and Power, Might and Dominion, both now and for evermore. Amen.*

Now I speak thro their Fellow-Creatures. I have not only chosen the Learned, but the Unlearned, the Great and the Small ; and yet they will find Objections. It is said, *In the latter Days, I will pour out my Spirit upon all Flesh ; your Sons and your Daughters shall prophesy, your Young Men shall see Visions, your Old Men shall dream Dreams : and on my Servants, and on my Handmaidens, I will pour out in those days of my Spirit, and they shall prophesy.* Is not these the latter Days ? Is not to day later than Yesterday ? Why do my People distract their Brains about Mysteries that is out of their Apprehensions ? My Service is perfect Freedom ; but the Service

vice of the Devil leads to Distraction and Destruction. I have chosen the Inhabitants of this Place ; and altho they are rebellious, I will have Mercy on them. I will forgive the Insolence of the Ignorant : I will draw them to me, by the Cords of my Love : but the Self-wise, the Self-righteous, and those that oppose this my still Voice, these will I bring down in Shame and Confusion. Therefore be you wise, my Children ; search into this Thing. Inquire of your God, and likewise inquire after my Children : and there wait ye ; and keep your selves empty of Pride and Prejudice. Lay your selves low at the feet of your Lord *Jesus Christ*, who suffer'd on the Cross for you. Desire him to intercede for you to me. There is no coming to me but by him ; for he has bought you with his Blood. Come to me by Faith in him : I say, then you'll come right. Come humble : Come in Sincerity : desiring to be satisfy'd by the God of Truth, who will not deceive those that put their whole Trust in him. It is the Duty of all Teachers to inquire into the Doctrine of my Children ; and see if it agrees not with the Holy Scriptures. If it does not own your Lord *Christ* suffering on the Cross : if it be any ways contrary to the Scriptures, then it is not of me. But let them take care they be not found fighting against their God ; for the Day of Judgment draweth near. Is it not said, that your Lord *will come like a Thief in the Night* ? Then why don't ye prepare your selves to meet him ? Why don't ye *trim your Lamps, and get on the Wedding-Garments*, that you may go in with him ? All are concern'd. None is excusable. For You, that are Teachers of my People, ought above all to inquire into it. How can you tell whether it is of God or the Devil, except you inquire and *try the Spirits*, according to the Directions of the Scriptures ? If you thought these my Children were deluded, you ought to pray continually, and not to send out Multitudes against them, with Clubs and Staves. O hard-hearted People ! that thus calls themselves Christians, but acts like Barbarians, to my Children, that obeys my Commands to the hazard of their Lives.

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Inquire into them, and you'll find that they have as little Reason to come in this manner, if I had not sent them, as any of you. I would have all think it a great Honour, *to suffer Persecution for my Name's sake.* They must bear the Cross, before they come to the eternal Crown. Altho I will have no more Crucifying, no more Racking, no more Stoning, yet they shall suffer Persecution: and yet they shall have Joy and Comfort in the midst of it. Altho they be but a Handful, yet I will not suffer a Hair of their Heads to be hurt, but when 'tis most for my Glory and their Good. Can any one of you think that the Almighty God, the Alwise God, the Allseeing God, who is jealous of his own Honour, will thus suffer vile wretched Man, vile Dust, thus to blaspheme his Name, in speaking in the Person of God, if I did not send them? Surely you think there is no God at all; and therefore you take upon you to judg and punish, as you please, without Mercy and without Judgment. As your Fathers did, so do ye. They ston'd my Servants, even while they were praying for Them.

If you do not love the Messengers, obey the Message; since it only warns you to a Newness of Life, and Repentance. Know, you must not think to put me off as you have done. I will no longer be serv'd with Shadows and Compliments. No, I will not be any longer put off. *I will be serv'd in Spirit and in Truth.* Have any one of you obey'd the Precepts of the Gospel? No not one. Hath any one of you lov'd your Neighbour as your selves? Hath any one of you done as you would be done unto? No, you have not. Therefore see unto your selves, and then you'll find great Cause of Repentance.

I will that none slights this Message, because it comes out of the Mouth of One whom they have heard to be a Blasphemer of my Name. I exhort you all to look into your selves, and not look into the outward appearance of your Fellow-Creatures: For whom I love, I chasten. Instead of condemning him for his former Follies, give me the Praise for that

I have renew'd him, and made him a new Creature. Remember the *Pharisee* and the *Publican*; and also look into your selves, and see if you can *find the first Stone*, or no. For your Lord, when he was on the Earth, he said, he did *not come to call the Righteous, but Sinners to Repentance*. Therefore, my People, look not at the Messengers, but at the Message; and obey the Voice that warns you to Repentance, and turning to your God aright: then you'll surely be sav'd, let it come from what it will.

Feb. 27. 1707. At a private Meeting appointed by the Holy Spirit, on account of a Person of Quality.

PRAYER.

XII. O Lord God of Heaven, thou only Ruler of all things; thou that didst meet the Prodigal a far off; holy Father, I beseech thee, for thy Name's sake, to reach the Heart of those thy People here before thee. O let them not be Self-wise. O give them the Grace of discerning; thy Holy Spirit of discerning, that they may discern between Good and Evil. O Lord, I believe thou hast appointed this time of Meeting: I believe thou wilt make it appear that we are thy Messengers; that Thou art true, tho every Man is a Lyar. Thou hast said thou wilt humble the Heart of those, whom thou hast chosen to be glorify'd by: Thou hast said thou wilt make them fit Vessels for thy Holy Spirit: Therefore we have great Reason to believe it; since thou hast said it who canst not lye. Thou knowest we cannot think a good Thought of our selves; much less speak a good Word. Therefore I beseech thee, for the sake of thy dear Son *Jesus Christ*, who died on the Cross for us Sinners, and pray'd for us while we were reviling him, I beseech thee have Mercy on this thy Chosen One, whom thou hast said thou wilt be greatly glorify'd in. O let none here present think any thing of themselves above another; for thou art no Respector of Persons. None is welcome to thee but humble, repenting Sinners: and them thou hast said thou wilt greatly exalt, but the Proud thou wilt abase. O Father of Mercies, thou that delightest in
Mercy,

Mercy, I beseech thee touch the Heart of those to whom thou directest thy Word. I beseech thee send forth thy Word of Power, that those here may know it comes from thee; for none but thee, the living God, can turn the Hearts of Sinners to Repentance. We know it does not consist with the Devil's Kingdom to warn any one to Repentance; therefore open the Eyes of their Understandings. Let not any here gape at the Shadows, and forget the Substance. O Lord, guide and direct us. Suffer not any of thy Children to speak any thing of their own Imaginations. O let none be such audacious Blasphemers, as to speak in thy Person without thy Commission. O Lord hear us, and do more for us than we are able to ask or think; which we beg of thee for thy Son *Christ Jesus's* sake, in whose words we further call upon thee, *Our Father, &c.*

WARNING.

O how odious are my Messengers to my People! They hate the Messengers because of the Message. Even as your Forefathers did, so do ye. What can you think my Children can propose to themselves, to run the hazard of their Souls and Bodies, if I had not sent them to warn you to repent and turn to the living God? Tho they foresee nothing but Hatred, nothing but Malice and Persecution from Man, what do they desire of them but that they turn to him and repent? Do you think the Devil would lay a Plot to call you to Repentance? No, it does not consist with his Kingdom to have any to repent. But all who came in my Name were thus us'd. They crucify'd, they ston'd, they rack'd all that came preaching Repentance.

O ye say, ye have learned Divines, and ye have the Gospel. Yes; and ye insist on the words that says, *False Prophets shall arise*: but you do not find it said, that no true ones shall arise. Is it not said, ye should not despise Prophecy? Are ye not charg'd to pray without ceasing? Then might ye hope to be directed aright, as touching this that ye see and hear. But the best of you all are come short of your Duty

in that Particular. Do not therefore distract your Brains about that that is out of your Apprehension. It is said false *Christs* should arise, and where is the false *Christs*, but in the several Meetings of Christians? Does not the Church, as ye call it; does not the Presbyterians; does not the Quakers; does not the Anabaptist; does not each of these tell you, *Lo, here is Christ*? O, my Children, be wise, and know that this Confusion is of the Devil, and not of your God. When you read of false Prophets, beware that ye do not construe things, according to your natural Inclinations and Prejudices. Beware how ye judg: For the same measure you mete, shall be measur'd to you again: tho there are assuredly too many false *Christs* among you. But the time draws near that I will root them up, that I will cast them into the Fire. Is it not said, that the *bad Trees cannot bring forth good Fruit*? If you are surpriz'd or offended at my Childrens Shaking, why do you not ponder what makes them shake their Tongue? Observe that, I say, which calls you to nothing evil; but warns you to Repentance and Turning to your God. I say observe that, and then you will be safe, let this be what it will.

O my Children, how have you condemn'd your Forefathers Hardheartedness in their time? and yet ye do the like, nay worse. Ye hate my Messengers, because of the Message; altho ye know and confess that the Words are good and substantial, and that it agrees in some measure with the Scripture: Yet ye hate them because they warn you to Repentance, and Humility, and forsaking your Pride. Know I will pull down Pride: It is an Abomination to me. Ye will assume the Name of Christians, and act like Barbarians. Ye'll condemn my Children without hearing them. If ye believe they are deluded, have ye not Reason to pray for them? And since the Words that proceeds from their Mouths, only tends to the Good of your Souls, to the Service of your God, your serving God aright, have ye not much rather Reason to love them? No, ye will not; but

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rather, some of you curse them, that pray for you :
and yet still call your selves Christians.

O turn to your God with speed. Repent of your
Pride and Folly, and humble your selves before it is
too late, before the Door of Mercy is shut against
you. My Delight is in Mercy : Therefore come.
Altho your Sins be as Scarlet, I will make you as
white as Snow. Therefore delay not the Time ; for
the Time draweth near, wherein ye will not be heard
when you call. Therefore turn ye with speed to
your living loving God ; who spar'd not his only be-
gotten Son, but gave him up to die an ignominious
Death upon the Cross between the Thieves and Ma-
lefactors. O forget not that great and wonderful
Mercy of your God. Reject not this Offer now
made to you : For your Lord comes like a Thief in
the Night. Therefore prepare your selves ; get
your selves ready to meet him, that ye may be fit to
enter, before the Door is shut against you.

O that my Children were empty, that I might
fill them. But they are too much puff'd up with
their own Imaginations. Altho I wait to be gra-
cious, altho I so tenderly, so mercifully call unto
them, to turn from their Ways and repent, that I
might forgive them ; altho I offer them Crowns, yet
they refuse ; for the false, tawdry Pleasures of this
World, that only leads them to Distraction and De-
struction : but my Ways will lead them to perfect
Peace. O, they were always ungrateful ; and so
they will be still. They make too bold with my
Goodness, that should rather lead them to Repen-
tance, when I so long forbear with them in their
Folly.

O say they, in their Hearts, what need have we to
stoop so low as to be instructed by illiterate Chil-
dren ? They will talk of the Gospel, and its Pre-
cepts ; but they will not obey it. If they would,
there would be no need to send these Messengers now.
If they will come but any way, I'll receive them with
open Arms. I'll despise none that comes to me re-
penting, desiring to forsake : None such will I turn

my Back to. No, I will meet them afar off. I know the weak Frame of Man. I know the Spirit is willing, but the Flesh is weak. Therefore do I thus intreat them to come to me ; to taste of my Heavenly Joys, where there is no Sorrow nor Grief. But no, they will run to every dirty Puddle, rather than come to the clear streaming Fountain. O how will you thus deceive your selves ? Since you own there is a God, why will not ye come humble, that I may exalt you ? But now you run willingly to the wicked Vanities of this wicked World ; altho you find you have nothing but Confusion in it. O ye vain Nothings, yea, worse than nothing (for nothing never offended me, but ye daily and hourly offend me.) Search your selves, and try whether ye have done as ye ought to do. Whether ye have fed my poor Hungry, at your Doors ; and slighted the Vanities of this World. No, ye have rejected my Calls, my Exhortations to you, and follow'd too much the Desires of your own Hearts. Therefore are ye so unwilling to hearken to that that warns you to Repentance, and Turning to your God.

The Devil never preach'd this to any ; no, nor the false Prophet never preach'd Repentance. No, the false Prophet preaches Peace, when sudden Destruction is at hand. But my People is so wise, they think themselves above Teaching. No, say they, I will not mind them, I am righteous my self. O foolish People, to compare my Mercys with theirs ! O look ye into the Case of the Pharisee and the Publican ; one boasting of his Goodness, and the other not daring to lift up his Eyes to Heaven, but said, *God be merciful to me a Sinner* : and yet he it was that was the rather justify'd. And you will find it so, throughout the whole Scripture that you pretend you know, that your Lord *did not come to call the Righteous, but Sinners to Repentance*. Now I have chosen the Learned, and I have chosen the Unlearned. I have chosen the Great and the Small ; yet nothing will please you, nor move your Attention. O foolish Dust and Ashes ! *Has not the Potter Power over the Clay ; to make one Vessel*

sel to Honour, and another to Dishonour? I will have Mercy on whom I will have Mercy, and whom I will I harden.

O how do ye condemn the Cruelty of your Fathers in stoning my Prophets of old! and yet ye are ready to fling the first Stone; not looking into your selves. But ye have reason to know that I the Lord am with this handful, or else they would not have their Breath, long before now. But I the Lord am with them, and I will carry them thro, and deliver them from all their Enemies; who shall know that *I am no Respector of Persons*. I will pull down their haughty Pride. They shall know that their human Learning is of no use to me. And altho it is not out of the way to Heaven, neither will it bring any one thither, without my Help, my Holy Spirit to guide them. O my Children, be wise, and repent with speed. For I declare to you that the Day of Judgment is a drawing very near. O be not slighting of this Voice; for be assur'd it is the Voice of your living loving God, the Father of your Lord Jesus Christ, that died for your Sins, tho it comes out of a human Organ.

Is it not said, *In the latter Days I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall prophesy; your young Men shall see Visions, and your old Men shall dream Dreams: Upon the Servants also will I pour forth my Spirit?* Then what do you think? Are not these the latter Days? Is not to Day later than yesterday? And since you cannot tell whether this is the Voice of your God or no, how dare you slight any Message that comes in the Name of your living God? Surely you believe there is no God at all. If you did believe there was any, you could not believe he would suffer vile Creatures to speak in his Name and Person, if he had not sent them.

Therefore be wise, and turn with speed; for no Secret is hid from me. Ye that will not humble your selves to me, I will humble with Shame and Confusion. But ye that humble your selves to me, I will greatly exalt. Therefore trouble not your selves about this, or that, or t'other: but if you would know if this be the Voice of God, go into your Closet;

Closet ; and desire him, who refuses none that comes, to satisfy your Souls, for no Man can.

It is not a slight matter ; therefore delay not, but turn with speed. For be assur'd, my Children, ye have not many Days to repent in. I will not always strive with Man. I have long waited, I have long call'd. Therefore come, adorn your selves to meet your Lord ; since you know it is said, he comes as a Thief in the Night.

Lean but forward, and I will help you. Do but your Endeavour, and I will do the rest. Fear not, my Children, for this is surely the Voice of God directed to you. Fear not, that God, that merciful Father of Heaven, O think not that if you *ask Bread, he will give you a Stone*. Do you think to run from this Delusion, without your God ? Look you into your selves, and see if you have not great need of repenting. And if you have, why do ye not ; that I may forgive you, before it is too late ? I did not come to call the Righteous, but Sinners to Repentance. Therefore know ye are all Sinners, all great Sinners, none righteous, none does good, no not so much as one. Therefore be warn'd, my Children, *to fly from the Wrath to come* ; and put your whole Trust in me your living God, and then you will not be deceiv'd by Men.

[*Here follow'd two other Warnings, spoken by two others of the Inspir'd, J. L. and A. K. after them A. W. continu'd.*]

My People, be not slighting of this Message. Stop not your Ears at this Message. For know that your standing still shall not do. I will stir you up, by Love or Anger ; chuse you which. For know *he that is not for me, is against me*. It is every one of your Duties to look into this, with more Circumspection than you do. This is not a slight Matter. Therefore look you to it. For the Day draws near wherein my Power shall be shewn on the Earth. I will gather the Wheat into my Barn, but the Chaff shall be burnt with unquenchable Fire. O ye must not think to put me off with Compliments and Shadows, as you do

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do Men. I will be serv'd in Spirit and in Truth. Therefore come all, and I will be all in you. O ye have great reason to run ; for the Time is short, the Night draws near apace : and ye have been idle and slow all this while. Therefore, my People, bestir your selves, and be not thus besotted with your Opinion of Self-Righteousness, Self-Wisdom. For know that I know you, I know all your Actions. I know your Thoughts. The best of you has been far short of your Duty, to me your God. Therefore take this as a great Mercy, that I at this time have warn'd you to Repentance, by the Mouths of your Fellow-Creatures ; and by one who has been a great Blaphemer of my Name. But I, in my great Mercy and Compassion, have snatch'd him from the Flames of Hell. And know, that I can use him as an Instrument, and cast him into the Hell at last. Therefore, my People, make no slight of this my Message. For it is now directed to you, to turn to your God with speed. Put not off the Day of Repentance any longer. Wallow no more in your Sins, but come now ; now is the Day of Salvation. Therefore fear not ; for the Kingdom of Heaven must suffer Violence, and the Violent carry away the Spoil. I will not be offended at your hard knocking and loud calling. No, I am not like proud Man. My Ears are always open, to let in Sinners Prayers, when they let out their Sins. Therefore, come boldly ; come, buy without Money and without Price. For now the Door is open, I call all that will come with repenting ; I will forgive them all. Let not the Heinousness of your Sins be a Wall between you. For know that I am able to forgive the greatest of Sinners. I will not be angry with you for your Sins past, if you will repent. I will not upbraid as Man does. Come, come all, before it is too late. For the Day draws very near, wherein the Door of Mercy will be shut, against the Opposers of this Message.

My Children, be not so unwilling to forsake the false confus'd Pleasures of this World ; for perfect Peace and Joy everlasting. How can you expect
 Mercy,

Mercy, when you so ungratefully slight my Offers to you? I say once more, busy not your Brains about the manner of my Coming to you, nor the shaking of my Children. But ponder what shakes their Tongues, and warns you to Repentance. Seek your God with speed; asking Pardon for your Sins, and desiring his Holy Spirit to guide and direct you aright: and then you'll surely be safe, let this be what it will.

PRAYER.

O Lord, I desire to praise thy great Name, for that thou hast sent me hither, to declare thy Word to thy People. O Lord, let it reach their Hearts: I beseech thee suffer them not to doubt in any thing; because it is said a doubting Faith is a damning Faith. O Lord, let them look to thee, the only true right Mark. O guide and direct them, I beseech thee; lead them to thy Paths, which leads to Peace and Joy everlasting. I beg this in the name of thy Son *Jesus Christ*, who alone is worthy of all Praise; and to whom with thee, O Father, and the Eternal Spirit, be given all, Honour and Glory, Love, Service and Obedience, now and for evermore. *Amen.*

XIII. My Children often seem to pray for Peace, and yet they are always seeking Distraction. When you have found Peace in your Soul, can you not inquire, how you came by it? And if you can discern how you came by it; why don't you take the same Method, to come by it when you want Peace? For know, that it is my Will you should have Peace in your Minds. And since I will that you should have Peace, why don't you seek it aright, that is, by Prayer? and you shall have that Peace that the World cannot rob you of. But your own Will and Ways leads you to Distraction and Destruction. Therefore, my Children, instead of studying Aggravations one against another, rather study how to keep Peace. How can you expect a Blessing to attend any thing you take in hand, when ye are thus contradicting one another in Spite and Anger? O my dear Children,
be

be not Robbers of your selves, and then lay the Robbery to others. I say again, that if you will but look into your ways, you will find no Peace like that that has follow'd your Prayer and Resignation to my Will : and then you will find a sweet Peace while you foremain.

O why do you spy, with narrow-searching Eyes, into the Faults of your Brethren ; and not look into your own ? From whence comes your Distraction ? Does it not come from the Devil ? Do ye not say, a good Man will be merciful to his Beast ? And why are ye not merciful and gentle one to another ; who are more to me than a many Beasts ? O my Children, deceive not your selves by high Thoughts ; for the best of you is bad indeed. If I should not take you with some Faults, ye will never come near me. No, ye are all nothing but Faults, great Faults, aggravating Faults ; slighting my Mercy and Goodness to you, daily and hourly. Have not I said, the Righteous shall inherit the Earth ? Why then will you not strive to be righteous ? Neither will I have you be so vain as to think, that you must be perfect before you are blessed by me. No, none was ever perfect. Did it not in the Vision of *Jacob's Ladder* appear, that the Angels were *ascending and descending* ? Did not they go up Step by Step ? Does not the Apostle *Paul* pray, that he might go *from Strength to Strength* : He that was much more in my Service than the best of you now : for he was persecuted by all, he was hated by all ; even by those that before honour'd him, when he was a Persecutor of my People ? Therefore look ye not into the Faults of one another, but rather strive to be blameless your selves. Let that be all your Care, every one of you, that ye might be void of Offence. Is it not said, *Offences shall come ; but wo to them by whom they come* ? Ye sin greater in exposing the Frailties of your Brethren, than they do in committing the Sin. I will that ye forgive one another. I will that ye love one another, and agree in Unity and Peace, that your Prayers be not hindred. For whoso coming in among you, seeing those Janglings and

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Difference,

Difference, will not rather account you the Children of the Devil, than of the living merciful God? for all Christians confess that the Ways of God lead to perfect Peace; but the Ways of the Devil, and of Man, is all Distraction and Confusion. My Children, be not so ready to talk of the Faults of any, for know that I am greatly offended at it. I will have no one above another; and all shall be common; those that have, shall supply the Necessities of the Needy.

XIV. Yes, all shall rise visibly, all my Martyrs; all, that have died for me, shall rise every Member in their right Places, tho not for their former Uses.

To some I have given Swords; some have lifted themselves in my Service, but are afraid of drawing their Swords, for fear of offending their Enemies. Where is their Truth to their King? I declare to you, that if you do not amend your Doings and Ways, I will disband you, yes I will. I will not be serv'd by halves. I will be serv'd in Spirit and in Truth. I will not be put off by Shadows and Compliments. I will not be dissembled with. Therefore take ye care, and consider who ye have to do with.

All have not Gifts alike. No; some, say ye within your selves, have more knowledg than others. But where comes your Knowledg from? Not from your Universities. No, 'tis I the God of Heaven gives Knowledg. What is meant by That that says, *There is a Spirit in Man, and the Inspiration of the Almighty giveth Understanding?* Where does Acts of Charity come from? Is not that from God? Is not Faith from God? Is not Obedience to That, that knowest to be from God, is not that of God? Regard not then the Revilings of Men. All that serv'd me aright from the beginning of the World, were hated. Therefore think not to come off without a scratch'd Face. My Delight is in the Faithful, in the Valiant, in the Obedient, and not in the Flatterer. Pride and Flattery is Abomination to me.

Were my Children in danger of losing an Estate here on Earth, tho it were never so small; O how they

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they would fret, O how uneasy would they be ! altho sometimes they say they know not but they may die to night, before to morrow. But they trouble not themselves about the Danger of losing their Soul. No, they make nothing of That. And their Excuse is, to their faithful Friend that asks, Why they don't mind their Souls more, and the World less ? they say they know themselves best, and they have a merciful God to trust to. Therefore do they shew their Ingratitude, in making bold with the Goodness of their merciful God ; when his Mercy, and Love, and Forbearance should rather lead them to Repentance ; when they confess that from him they have their Life and Being.

XV. The very Heathens are more obedient to the Customs and Laws of their Idol Gods, than you are. Where can you shew me such another Example, among you Christians, as that was of He that was fil'd *Jupiter's* Priest, when they said, *The Gods are come down in the Shape of Men ?* Yes, they did confess the Miracle of curing the Lame and Blind, to be of God ; and you see how they ran, to offer Sacrifices, with their Bulls.

And yet the Apostle did not take the Glory to himself. No, neither of them did ; tho one, more zealous than the rest, tore his Clothes, and cry'd out, *We are Men as ye are,* But now Ye are for glorifying your selves : ye delight more in your own Honour than in God's ; and yet you call your selves Christians. Why don't you stoop to your God ? Do you think to thrive or prosper in any thing, if you exalt your selves ? No, you will not. I would give you Testimonies, yes I would. I would have given them long ago, that you were my Messengers, but that you were proud. O, had you the Commission of Healing, how would you have boasted, how would you have forgot from whence the Power came ? but whoever they be that thinks they have more Right to that, shall not come to it. No, they shall not.

I was offended with my Servants of old, when they

condemn'd their Brethren for their outward Shew. They never look'd into themselves, nor observ'd that I said he was a *chosen Vessel of mine*. No, they would not look into That ; but they would set themselves up one above another : and so do you. But I will make you know that my Delight is in Mercy, and not in Judgment. Therefore take ye care all of you, how you judg of secret Matters, that is out of your Apprehension. For I will make known my Will in a few days ; but the obedient and contrite Heart will exalt, and have Mercy upon.

XVI. My Children are willing to be call'd true Prophets of the Lord ; but they are not willing to suffer any thing for him ; altho they see, in the Scriptures, what All, that came in my Name, suffer'd. No, they expect to have a Crown without fighting for. But they will be mistaken ; for he that is not willing to lay down his Life for me, shall have no part in the Blood of my *Christ*. Therefore, my Children, I tell you, you must expect to bear the Cross. You must pray for Patience to bear Afflictions, Backbitings, Slandering ; greater Afflictions than any you have yet had. Pray therefore continually ; for I tell you here is greater Stumbling-blocks a coming, far greater than any you have seen or known yet. See that you give me Thanks and Praise, for that I acquaint you of it aforehand ; that you might be prepar'd against the Day of Trial. This is my way of working ; it will prove for my Glory and your Good, if you be not neglecting of your Duty. Pray to me continually, to guide you aright ; and you shall not go wrong. I know your Weakness ; therefore will I lead you by the hand, if you will but lie low and be on your Watch. Call on me in Faith and Humility, and then I will surely come to your Rescue.

XVII. Where is your Love and Charity one to another ? Ye would willingly look on, and see Fire and Brimstone fall on your Fellow-Creatures. But that is not come. Do you think I will justify you, while you are so disobedient ? Expect what you deserve.

Shew. But the Just and Upright I will justify.
 'd that Tho disobedient to my Commands, you would be
 would justified, and live in Folly. I tell you, you must be
 nselfes as far different from what you are, as Light is from
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 and not you will not repent your selves; you think it does
 of you, not belong to you. Why do you upbraid others, to
 f your justify your selves; and condemn others for their Ig-
 ill in a norance? Are you not worse than they? yes ye are.
 t will I You profess that you know this to be the Message of
 God; and you believe it, and are satisfied in your
 Soul that it is so; and yet you stand as you are. Nay,
 some of you have rather lifted up your selves, than
 sunk low, than bended your Mind to him in Humility.

O my People, how do you rail against the Turks
 and other Heathens; and say, They are cruel-hearted,
 they ride upon the Back of their Fellow-Creatures.
 O audacious Hypocrisy! do you not do worse? You
 profess your selves Christians, and yet ye make
 Horses of Men. You are for the Church of *England*.
 Yes, you go into the Churches, and you leave your
 Fellow-Creatures, whom you have pamper'd up and
 fattened for the Devil, without. This is your Charity
 and Love one for another: This is your Obedience
 to the Precepts of the Gospel. This is the way you
 take it. And this is the way you will have, or else
 you will not have it. Lo, they that you condemn,
 they make Slaves of those that are call'd Christians,
 and abhors them, because they believe them to be
 Blasphemers: They have a greater Zeal to the God
 they worship, than you have; and yet you will be
 Christians. I will turn you upside down, in a little
 time. You shall see I will not be taunted any longer.
 I have suffer'd my Children to be reproach'd, for your
 sake; and now ye have rewarded me. Yes, ye have:
 by flouting and saying, Where is your Judgments
 now, to my Chosen? But I will make them fit Vessels
 indeed for my pure Water; and they shall be known
 to be my Messengers. Yes I will justify them, if they
 will but lie low; and not give way to the Devil, to
 his Temptations, to his cursed Doubts that he infuses
 into them.

O my Children, be wise: and instead of disputing one with another, or asking about this or that, pray to me; lie ye low, and then you may be sure you will not offend neither your God nor Man: for Humility and Submission will appease the Wrath and Fury of a Tyrant; much more your loving merciful God, who delights in the humble Soul.

I declare to you, my Children, that your own Disobedience, your own Pride have been your hindrance; therefore see that ye lie low, and wait with Patience to see the Salvation of the Lord, with fear and trembling.

A Warning to Almsgiving.

XVIII. I allow'd *Thomas* a Privilege; and you all expect the same. He would chuse how he would be satisfied. He said, *if I might feel the Nail-holes, then will I believe.* But was it not said, that *Happy were those that believ'd and did not see?* What God do you trust in, if you doubt whether he will guide you right or no, when you pray to him? What God have you? Sure you cannot say you serve any, aright; when you doubt whether he will protect you or no, or whether he will save you from being deluded or no. Where is your Profession of your Religion; when you would inquire of your God whether you should do good or no? or whether you should do any thing that looks like the Precepts of the Gospel? What greater Attestations of my Coming would you have? Does not the Scripture declare, that you shall know the End that 'tis near, when there shall be *Wars, and Rumors of Wars, Earthquakes and Tempests; when the Father shall be against the Son, and the Mother-in-Law against the Daughter-in-Law?* Have ye not seen all this? I am willing to leave you without Excuse; therefore have I sent you this unusual Voice, to warn you to sudden Repentance and Amendment of Life, and turning to your God with all your Heart: That you might no longer depend or lay any weight upon the uncertain Riches of this World. What was meant by those Words, *It is easier for a Camel to go thro the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven?* That word went to the young, rich Man's Heart;

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Heart; altho he boasted that he had done All. That touch'd him, that said, *Sell all that thou hast, and follow me.*

Think not your selves rich. Depend not on any thing: for it is expressly said in those words, that you say you believe in, that *Ye cannot serve two Masters.* You are afraid to trust your God with any thing. You say, I cannot tell whether I do it for the Service of God or no. Who would you know of, but your own Heart and Conscience? Would not that tell you whether you do it for God or no? And if you so do it, in secret, then have you Reward from God openly. But he that sounds a Trumpet has his Reward.

How my Children stumble at a Straw, and leap over a Block! Blessed are they whose God is the Lord. Blessed are they who are willing to suffer for the Lord's sake: they shall be rewarded with Joy, with Peace everlasting; where None shall disturb them.

XIX. I know you not. No, you'll none of me. I'll laugh at your Calamity, and mock when your Fear cometh. I've tried you all ways. Nothing will do. I will try no more. Get you gone. I know you not. O Pride! O abominable Pride! O Self-wise! O Self-righteous! Be gone; be gone. Come ye Whoremongers, Come ye Harlots, Come ye Murderers, Come ye Extortioners, Come ye Lyars. For sake. Come. I will meet you. Come, and learn of me; I will teach you my self. But the Self-wise, the Self-righteous, I'll turn behind my back. You will none of me. No. You are too wise to be taught. You appeal to your own Conscience, you say. O abominable Infidels, thus to give me the Lye to my Face! I will scourge you, I will reward you with open Shame. Yes, ye that professes your selves my faithful Servants: Ye that only content your selves with the bare Name of Professors, and look no further than that. Ye want the Praise of Men. Yes, you shall have it. I will allow it you. Take it; it is

is your Choice ; therefore will I give you your Desire. But he, he that only seeks my Glory, that only seeks the Good of my Poor, in sincerity, from the bottom of his Heart, 'tis only he that I will prove to be my Messenger, only he will I support in the Day of Bat-tel. 'Tis he shall be known to be of me ; and not he that makes a Shew, and seeks to be glorify'd by Man ; that seeks the uppermost Rooms, the uppermost Places ; he will I turn behind my back. I will none of him. He shall see what his own Choice, what his own Hypocrisy has brought him to.

My Children, be not stumbled ; ye, I say, that desire to serve me aright : do but desire, and I will help you so to do. Those that desire to serve me in Spirit and in Truth, those that does their Endeavour, those will I enable. Tho they be never so weak in the sight of Man, I will make them strong : the Wisdom of Man is but Foolishness to me.

Altho they say, I have search'd, in the Integrity of my Soul ; and I know that I am in the right, I know that I do serve God truly. O abominable Pride ! that will boast of their Knowledge, and yet know Nothing. No, they know nothing but the way to Distraction. They will not be taught. No, they are too wise to be taught : therefore shall they live in their Ignorance, for I will not long strive with them. The Day of my Power is at hand.

A Warning to Charity ; on Occasion of one that was a carrying to Prison for Debt.

XX. Where is my Childrens boasted Reason gone ? Where are their Eyes ? Surely if they look about, they may see that their Senses is benum'd, if they cannot feel the Necessity of their Brethren. What can they fear, in doing That that appears to them perfect Necessity indeed ? What greater Charity can there be, than in relieving the Prisoner ? O be not so doubting of such plain Matters before you. Look into your Souls, and there inquire whether you should do good or no, with what you have ; for you cannot tell whether you may have another Opportunity thus to serve your God. You are not sure of one hour longer :

longer : and as you have Plenty, and wherewith, see that ye are Stewards indeed ; faithful to me, that is, faithful in serving of my Poor, to the utmost of your Power. Ye ought to take more care and pains in distributing what you have, than you did in gathering of it. Why have you more than others, think you ? It is not for that you should hide it in Napkins, and bury it as the Slothful did ; but that you should be vigilant and diligent in helping the Needy. What though they may be unworthy ? so are the best of you. I tell you, ~~thats~~ that give, shall have plenty ; and ye that are niggardly, shall want. Why do you study your Brains about things that is so plain before you ? Why don't you make use of that Wisdom and Knowledge ye seemingly profess to have ? O, ye do not improve your Talents aright. No, ye are all faulty. But the full Belly does not know what the hungry is, and what they suffer : neither do those, that lies in safety, and lives at ease, consider ; No, they know not the Grief and Sorrow of those, that are afflicted with Frights and Fears of cruel merciless Adversaries. Doubt ye not in this ; for I told you there was trying Times a coming : and why was it ? but because you should make the most of your Talents, and do to the utmost of your power to serve me your God. For He that giveth to the Poor, lendeth to the Lord. And what greater service can you do me, than feed my Hungry, and clothe my Naked ? This is the Head of your Duty. And as ye see that he, whom ye are now inquiring about, cannot help himself, or keep himself out of Prison without you ; why should you delay to shew whose Children ye are, whose Members ye are, by ministring to the Relief, the Ease and Comfort of the Distressed ?

XXI. Why is it that there is so many Divisions among you ? Why is it that every one saith they have a Christ to themselves ? Christ is here, and no where else, say they ; because they construe things wrong. They will censure things according to their Reason ; altho it is said their Wisdom is but Foolishness to God.

But when things appear almost opposite and contrary they are not to be accounted so, by Man. But if you will know, wait with Patience and say, Lord we are ignorant, thy Ways is past finding out. This is the way. But ye will dispute it with your Reason. You say it don't agree with your Reason. Your Reason (as ye call it,) has been your Distraction. I will that all my Children wait with Patience. Wait I say, for I foretold you there was a trying time a coming. Wait; if you believe, wait to see the Salvation of the Lord. 'Tis not your Learning can discover the Depth and Breadth, and Height and Length of my Wisdom. No, it is he that desires to do my Will, it is he only that shall have the knowledg of me.

Spoken to an unruly Quaker Woman.

XXII. How could they distinguish the Spirit of God from the Spirit of Man, in former Ages, but by that as thou callest Agitations? What was meant by the Words that say, *The Spirit of God fell on him, and he did prophesy*? I tell thee All, All, All that were call'd Prophets, All that spoke by my Spirit, shook more than this Man thou seest before thee. Dost thou think by Reason to find out Me? Dost thou think that the God of Heaven and Earth will suffer vile wretched Man thus to blaspheme? Surely thou thinkest there is not a God at all; and therefore thou wilt rob thy self of Peace and Comfort, by judging of secret Matters, that is out of thy Apprehension. Dost thou think in thy Soul, that the All-wise God, the All-seeing God, the Ruler and Governor of Heaven and Earth, would let vile Dust, vile Man presume to speak in his Person, in this manner, if he did not allow and send him? Thou wouldst rather believe that the Devil, who is Man's Enemy and the Enemy of Virtue and Truth, would turn Christian, and preach Repentance to my People; than that God, the merciful Father of All living, should send an unusual Voice to warn you to Repentance. Where is thy Trust in God, that thou wouldst say the Devil is here? What way canst thou be safe then, if the Devil is now agitating this Man before thee? What way

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may hast thou to say thou canst be safe in, but in relying on the God of Heaven ; in lying low ; in confessing thy Unworthiness ; in saying, Lord I am ignorant, thy ways is past finding out ? But instead of that, thou givest way to the Motions of thy own Spirit ; and takest that for mine. Remember what is said to those that imputed Righteousness to themselves, by their Behaviour more than others, in Sobriety and seeming Goodness. Was any stricter than the Pharisees ? They had more reason to think well of themselves than any of you ; altho ye condemn them amongst you. Yet, was not he condemn'd, because he thought better of himself than the Publican ? Therefore be wise, and do not rest there, in saying, *I am not as other Men are* : that Thought makes you worse. For he that will be free from danger of the Devil's Snare, he that would be taught aright of me, must come empty of Self, empty of Prejudice ; and lie low before the God of Heaven, who sees all things. O what would you make of your selves, could you have but your own Choice ? How suddenly would you bring your selves to Destruction ? But I, in mercy, find out many ways to humble you. But that will not keep you down ; but you exalt your selves above measure ; but know, that I will have mercy on whom I will have mercy. Thou lookest not at the Voice, not at the Words, but what shakes the Body ; not considering nor inquiring what shakes the Tongue, and causes them to speak the Words of Truth, and warn to Repentance. Dost thou think the Devil would do this ? It does not consist with his Kingdom, neither would he seek People for God. Be wise, lie low ; and know that if ye obey that Voice that warns you to Repentance, you will be safe, whether things come according to your Expectation or no.

XXIII. How can you think to thrive or prosper in any thing you take in hand, when you are not willing to shew your Obedience to my Commands, by your Self-denial ? No, ye follow too much the Desires of your own Hearts : Ye will be obedient to no Commands

mands but what are agreeable to your own wanton Inclinations. Many are call'd; yes and many are chosen; and many are the ways that I have call'd. Too many of you have an Opinion of your selves, because ye have had a greater Inclination to Religion than others, altho it comes by Fancy in your Youth; yet do ye not look into your selves as ye ought to do. Ye look at the time that you have been Professors of Religion, not into what Profit you have made of it, for the good of your selves and others. Altho Abraham was righteous, altho his Faith was imputed to him for Righteousness; yet, I tell you, you cannot find that he was indu'd with any Virtue before he was call'd. No, you can find nothing in him, before he was call'd, but that he was Brother to *Haran*, and was of the Generation of those that were Gentiles and Idolaters; yet he was blessed. How was it with *Judas*, who was a cursed Devil? Was he not chosen? Yes he was; and was a Companion of your Lord for the space of three years, yet you see he fell. But it prov'd to the contrary to my Servant *Paul*; He was call'd, and that by Constraint: for when he fell from his Horse, his Danger and the Surprize made him say, *Lord, what wouldst thou have me to do?* It is not your saying you have been a Professor of the Faith so long, and have been in religious Society so long. No, it is the making your selves appear so, by your Lives and Conversations, in denying your lustful Appetites, in suffering willingly Reproach for Christ's sake. But, instead of that, ye seek Favour of Men. Ye are willing to be accounted affable, good-natur'd and kind. If a lying Spirit shall cause any one to prophesy concerning Wine and Strong-Drink, and Allowance for Women, those would be Prophets welcom to my People. But because they preach Repentance and Self-denial, therefore they will have none of their Prophesying. But know, ye that profess your selves Servants of God; know ye that it is your Duty to deny your selves of Ease, and the Pleasures of this vain World; and take up your Cross and follow me, as ye read the Christians of old did. When my Servant *Paul* was call'd, altho he was

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not chosen as the others were, yet he labour'd more than them all. He valu'd not Reproach of Man, meddled not with the Disappointments he met with; but trusted in that God whom he serv'd. Was not Abraham commanded to leave his Country and Acquaintance? yes he was. And why was it? but because All must be chang'd a-new by those take themselves to be the Servants of the most High God. See into your selves. For know, as it was said concerning the Labourers in the Gospel, so it shall be while the World endures. For they that came at the last hour, had the same Price as those that labour'd from morning till night. It is not your Acts of Charity, nor your modest demure Behaviour one above another, will suffice. Neither ought ye to ascribe any thing to your selves; but be more humble, and then you will shew your selves to be Christians indeed. Be more humble; for it is the Will of your heavenly Father to chuse who and what he thinks fit. Therefore it is not your saying, I have been so from my Youth up, I thank God; but it is your seeing whether you have Fruits to produce, according to the time you have profess'd to be a Believer in *Christ*. For that that *Paul* humbled himself, he was exalted: and ye have no reason to think to the contrary. Ye pick and chuse as you like; That as you like and take pleasure in, that ye will obey; and that as ye do not like, ye will not meddle with. O this is a lying Spirit, say you; not looking into your selves to inquire whether ye have done your Duty or no, according to the Will of your Father of Heaven. Take ye care that your Continuance in the House of God, as you so much boast of, do not prove your Ruin, by your Pride and Self-Conceit of your selves. Remember the large Promises that was made to your Father *Abraham*, if he would depart from his own Country, and Friends, and Acquaintance. Yes, it was said to him he should have Plenty, and many People, and so he had, to command. He had Plenty, he wanted Nothing. It was for that he quitted all, to obey Commands. He was not proud, as ye are; exalting your selves one above another. But when one
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of his Company was taken captive, he, like a faithful Friend and Brother, accoutred all his Household, and went with Resolution to the hazard of their Lives, and all to release the Captive : so he prosper'd. But ye will not stir, no not one foot, to help your Brother out of Trouble ; but run to hide your selves, as if ye had nothing to do but take care of your selves only. Take ye care, many of you, that it does not prove as fatal to you as it did to *Judas*. Remember the Thief on the Cross, that had but three hours ; yet he in his Torments and Pain got Heaven at last. So be not high-minded ; for *Paul* plants, and *Apollos* waters, but 'tis *God* that gives the Increase. Impute nothing to your selves ; but inquire seriously into your selves, and you will find you stand very slippery, if you do not humble your selves according to the measure of the Knowledg that ye have. For he that is first shall be last, and he that is last shall be first ; and he that will be greatest must be least amongst you. O ye Drones, How can ye say, I wonder this does not come to pass, or that ? Wo, wo, wo be to you that desires the Day of the Lord. What will it prove to you ? Is it not said that Day will be dark ? Yes, there shall be no Brightness in that Day. Therefore Wo, Wo shall it be unto those that desires the Appearance of the Lord, without preparing themselves to meet him. Ye accuse one another, yes, ye accuse one another, when ye are more guilty in secret your selves. Your Sin is the more heinous, for that ye profess more Knowledg of God. Your merciful Lord would not upbraid any publickly, but shew'd Mercy to all ; bidding them *Go and sin no more*. Yet he is just as well as merciful, and will punish the Proud, and bring down the Haughty ; and will never forget to exalt the Humble, and those that confess their Sins and Unworthiness. O be wise, and look every one to your selves ; for every Tub must stand on his own bottom. You have no business to trouble your Head about that, that is of no use to you : But look into your selves, and there you will find great cause of Repentance and Amendment of Life. For know, that *Judas*, he
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that was a Devil, had Power, in the Name of God, to cast out Devils. He had the Spirit in him. And therefore see that ye judg not by the outward Appearance of any. How many have been chosen, and at last rejected?

Blessed are those that love and fear the Lord. Blessed are those that have both Love and Fear. Blessed are those whom the Lord imputeth not Sin unto. But ye unjust Judges, ye cruel-hearted Judges that judg others, and condemn them in Spite and Malice for that, that ye are guilty of your selves; ye shall feel heavy Strokes of Vengeance fall upon your Heads in a few days, altho now you laugh and scoff at this Appearance of me. This is my way to humble your Heart. And take ye care you do not turn like the Dog to the Vomit. But seek the Lord of Heaven while he may be found. Seek aright.

And ye that are Labourers, as you suppose your selves to be, see that ye grudg not your Labours; but labour with all your Might, with all your Strength. Labour for the Good of Others, as well as your own. See, remember how they fish'd and caught no Fish a long while; why was it? because they did not fling the Net on the right side, therefore was their Labour fruitless. Ye serve me as you serve one another; with Compliments and Shadows. See that you begin to work aright for the future; and your Labour shall prosper, and I will bless you with Peace in your Minds. But you must not think to come off easier than my former Servants; tho I suffer'd them to die, you must expect (for that you do not die) more Persecution and Affliction. And ye that are unwilling to deny your selves of the Pleasures of this World in your luxurious Ease; e'en stand on the World's side; for I can live eternally without you, altho you cannot live one moment without me. Take your Choice. For know I will be serv'd in Spirit and in Truth, for the future, by all; or I will reward you according to your Demerits.

A Warning spoken on occasion of one present, who was wounded at the Meeting at Barbican, by a Stone thrown by the Mob.

XXIV. Were not all Sins wash'd away with Blood? You therefore, Take it as a great Favour and Honour, that you lost Blood in seeking after me. For know, Ye that will find the easiest Passage to me, will find much more than what you have yet met with: I tell you, there's no coming to me without the Cross on your shoulder; and you must bear it until you possess the Crown, to the last moment. Therefore inquire of your selves, inquire of your own Hearts, whether ye are willing to suffer Persecution for my sake; and if so, you may be sure I will allow you no more Afflictions, than I will give you strength to bear. I afflicted my Servant Job; and yet ye read that I justify'd him, that *there was none like him on the Earth.* He was a perfect and upright Man; and yet ye see he was afflicted both within and without. He had no Friend, no not one; for she that, by Nature, should have been comfortable to him under his Afflictions, became an Instrument, in the hand of the Devil, to persuade him to curse his God and die.

Because ye do not see Miracles wrought, because ye meet with Disappointments to your Expectations, therefore are ye doubting whether this Message is from God or no. Have not I foretold you there was trying times a coming, and that there would be a falling away among you? Yes I have: and it is set forth so in the Scriptures, which ye say, ye are sure is the true Word of God, that *That Day shall be gloomy*: What think you, That means? Does it not mean that there shall be Stumbling Blocks, even ready to fling you down? But what then? What greater hold can you fasten your selves to, than to pray to your Heavenly Father, whom you know and believe to be the Governour of Heaven and Earth, and all living? Do you think, that if you ask a Fish he will give you a Serpent? Be wise; and fearful of committing that heinous Sin of Despair, which is the greatest that the Devil can declare against Mankind. I tell you, a
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doubting Faith is a damning Faith : and if I permitted some to stumble, take ye care lest ye fall ; for I, for a time, suffer'd it. Him that ye confess, that ye believe was chosen of God, did he not commit Wickedness in the sight of the People ? yes he did. (Why was it ? Charge me not, for I am not the Author of Evil, tho I permit it to cause you to know your own Weakness ;) and yet I did not let his Wickedness go unpunish'd ; for the Sword never departed from his House, neither was he one day in peace : no, not one day in peace ; for his Conscience terrify'd him in the Evening, altho I gave him Comfort in the Morning.

And ye all pervert your own ways, and then fret at what follows ; not considering that ye have not half so bad as ye deserve, for your Disobedience to so merciful a God, that spar'd not his only Son, but gave him up for you. Be wise ; and search your own Hearts and Consciences. And try whether ye are willing to serve your God aright, in Spirit and in Truth. And if so you find your selves inclin'd ; then you may be sure that your merciful Father, that has done so much for you, will not forsake you : but embrace you with open Arms, when you come humble, repenting, and desiring to forsake.

A Warning to Almsgiving, spoken at sitting down to Meat.

XXV. I have said, I will fill the Hungry with good things, but I will send the Rich empty away. Yes I will feed the Hungry ; for when they are hungry, their Food is pleasant to them ; but when they are fed plentifully, and they find no lack nor want, then do they turn their back to Heaven, and forget their Maker, that sends them Plenty. Therefore it is that I have said, I will send the Rich empty away ; because when they are full, they forget the Hungry. It is all your Duty to lay up Treasures in Heaven : where the Moth nor Rust cannot corrupt, nor Thieves break thro and steal. But while ye are heaping Riches in this World, ye forget your God : ye are so bewitch'd and chain'd to the Riches and Pride of this World, that ye forget your Selves ; and think not of a Day of Account, for the Neglect of your Duty to your God.

Therefore, it is my Will, that ye take no care what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed : for I know what ye have need of ; and if ye pray to me to provide all Things needful for you, I will surely do it. But if you conclude and think it your own Care and Industry that gets you Bread ; know, ye cannot. It is indeed a Command that you should labour truly, and get your Bread by the Sweat of your Face : but for what was that ? It was for that ye should work out your Salvation, for that ye did contrary to the Command in eating the forbidden Fruit. But now I am coming to have all things common among my People. There shall be no more admiring of Greatness, for their having the Riches of this World ; but for their Goodness, for that they have the Holy Spirit of God in them, guiding and directing them to do his Will. I tell you, all things shall be common : not that your Stocks shall be mingled one amongst another ; but he that has Plenty shall supply the Wants of the Necessitous.

O that my People were all empty, that I might fill them ! But their Fulness of Bread is the Cause of their Idleness, and Neglect of their Duty. How shall I do with them ? No ways will do. I have intreated ; I have long call'd ; I have also threaten'd, and nothing will do. I have try'd with Plenty ; for that, say some, if I had as much as such an one, I would serve God : but no sooner that they taste the enchanted Cup of Prosperity, no sooner than I allow them Plenty according to their Heart's Desire, but they turn their back to me : and instead of being more humble, they'll take no Counsel of any ; neither will they fear Punishment. Because of the Riches of this Earth, they are proud and haughty : not considering that all is Mine ; and at my disposing, in a moment. All the Examples of the like kind in the Scriptures, which they profess to believe, will not move them to a Reliance only on Me ; nor to give, out of their Plenty, to the Poor for my sake ; altho the Pitifulness of their Countenances shews their Necessity. But extravagant is their Expende in all manner of Folly : Their whole Deligh

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is in fine Apparel ; in fine Ornaments, to set off their Houses with costly Stuff, which is Abomination to me : and more especially for that they are so negligent of my Poor, their Fellow-Creatures, when I have intrusted them with wherewith to give, as I give. But, no, they will not give. Therefore will I take from those that are high now ; I will take from those, I say, and give it unto them that are hungry, and will be more thankful : and They shall know what it is to be in want, altho They now flourish. They think not on any thing that is good : No, nothing is in their Hearts but the Thoughts of fine Apparel, and fine garnish'd Houses to dwell in. Did not your Lord say, *The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head ?* For where is He that will receive him aright Now ; that will receive him in his Heart wholly, and shut out all other, and only make room for him ? No, ye are for giving room for any thing but your Lord : ye are afraid He should rule over your Hearts. Therefore do ye shut your Hearts against him : not willing to forsake your beloved Sins yet ; thinking you have time enough at Command. But take ye care ye do not dearly buy your time, that you have spent in Pride and Folly, in Rioting and Pleasures of the World, that vanish like Smoke.

Be wise, my Children, and ponder these words ; and try and search your Hearts, whether or no ye desire my Glory. And, if so ; fear not Man. But trust in me the living God, who will reward those, with Crowns, that desire to bear the Cross for *Christ's* sake.

A Warning ; which follow'd another Warning spoken by a Child, one of the Inspir'd, denouncing the Judgments of God against London.

XXVI. Yes, yes, yes, their lofty Buildings shall fall. I have shewn them my Power, and my Anger against them. Yes I have. They have seen many a sturdy Oak fall, and yet they fear'd not falling themselves ; No. Some said, I have had very hard fortune : Others said, Here's a strange Accident ; but All took more notice of their Loss, than of my

shaking of my Rod to them. But know this, my Children, that as you pronounc'd Forgiveness, and declar'd a free Pardon in my Name to all repenting Sinners, that would forsake ; so the same Mouths, even the same, shall pronounce Destruction on that abominable City, in a few days. Sudden Destruction, Sudden Fear shall seize them : then they shall open their eyes, and see the Filthiness of their Sins, and their Ingratitude. Conscience shall stare them in the face. They shall not know where to run, to hide themselves from my Fury ; as knowing then that the God of Heaven is pursuing them, with the Rod of Vengeance in his hand. How many Signs and Tokens of my Anger have I shew'd them ? Yes, many ; one after another. Have not I sent them a Plague among their Cattel ? Yes I have. They say, there is a Disease : They go to Doctors for Cure ; not seeking to me, not inquiring from whence it came : but spend their Substance, without desiring a Blessing from God on what they administer for Cure.

No : They forget That. *They will none of Me.* They are contented with the bare Name of Religion : They are contented with having the Holy Bible in their House ; and sometimes reading in it, when they are thinking of their worldly Affairs, and the Lusts and Vanities of this wicked World. O be wise, and do not thus deceive your selves. Ye have no business with the Messengers ; your business is to ponder the Message ; and see if it tends to the Welfare of your Soul, that is, if it warns you to Repentance and lying low before your God ; directing you to serve your God aright, that is, in Spirit and in Truth. See into This. That is your business : for it will prove a happy Delusion to you, if it delude you from your Sins and Wickedness, and turn you to the Lord your God, with all your heart and with all your might.

But instead of pondering the Weight of the words, instead of looking into the Holy Scriptures, to see how it agrees with the Precepts thereof : instead of this, ye revile, ye persecute without Fear or Mercy to your Fellow-Creatures, without Reason or Judgment ;

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ment; altho ye read throughout the Gospel, that all that came in the name of God were so persecuted. This should be sufficient to satisfy you that they are of God; since you find your selves unworthy, wicked, and disobedient to the Precepts of the Gospel, and Haters of those that come in my Name.

This, if you will look into your selves, and inquire of your Hearts whether ye are willing to quit your beloved Lusts, and follow the Precepts of the Gospel, and obey that Voice that warns you to Repentance and Newness of Life; that has told you what your Fathers did to my Messengers, your Behaviour now to them, and their Sufferings from you: This should be sufficient Proof to you, that they are of God.

But now ye will not trouble your selves with inquiring about it, lest you should be caught in a repenting State. Yet ye would repent for what is past; but ye are not willing to forsake, for the future, your beloved Sins and Lusts.

Be wise, my People, and search into your selves, and try if you have a Heart and Mind to do as ye would be done by, to love your Neighbour as your selves. He that so desires to do, will not be malicious to any that comes in the Name of God. But, contrariwise, if they believe them deluded, they will pray to God to give them a Sight of it; and set all that is amiss in them to rights. This is the Duty and Mind of a good Christian. Therefore ye may know and see whose Servants ye are, when ye are the contrary: persecuting with your Tongues, in a malicious manner, reviling and evil-intreating those, that obey the Commands of God, to the hazard of their Lives.

What think you a Man can propose to himself, what think you, he that calls on the Name of the Lord for Mercy, what think he can propose to himself, in this? I tell you, that my Children, in their own Nature and Spirit, can foresee nothing but Danger and Persecution; for I have promis'd them that, because they shall have an eternal Crown. One of my Crowns is worth fighting for; and he that is not willing

willing to bear the Cross, and be despitefully us'd for my sake, is no ways worthy of it. Ye never read of any that preach'd my *Christ's* Gospel with Purity, but that was slighted. Was not your Lord call'd a Companion to Publicans and Sinners? Yes he was; a Wine-bibber, so call'd by those that he came to save; yet ye will not remember none of these Sayings: No.

But, say they, how can these be of God, since they are given to Follies like unto us? Did not my Servants *Paul* and *Barnabas*, when the *Lame* walk'd at their word, when *Jupiter's* Priest, so call'd, came to worship them as Gods, what was their Saying? They tore their Clothes, crying out, *We are Men; and subject to like Passions as you.* This they will not consider now; but they find fault with my Chosen, and upbraid with former Faults. They give way to the Malice of the Devil, and become Instruments in his hand. But know, my Children, that the Day draws near wherein Canker, as Worms, shall gnaw them; neither shall any Doctor's Skill cure them. They shall not have any Peace in their Bones, nor Ease in their Sinews or Flesh, until they own you to be Messengers of God, and humble themselves for their Rebellion against me and you. This, my Children, ye shall see in few days; that they shall wear away, always be gnaw'd as with Worms. No Doctor's Skill shall cure them; for they shall know that I am the only Physician, that can tear and heal at pleasure.

They will not seek to God aright. They will not come to the clear-streaming Fountain; but run to every dirty Puddle. Every Man runs to his Neighbour, to inquire after you, whether ye are right or no: and according to the Opinion of their Neighbour (tho they never minded God nor Gospel in their whole Lives, yet) they run with the Rabble-Rout, rather than come to their God; that is, inwardly look into their Souls; inquiring there, of a Witness which all Men have within them, whether they have serv'd God aright or no: whether they have lov'd their Neighbour as themselves: whether they

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they seek the Glory of God : whether they have exhorted with Meekness ; or whether, contrariwise, they have, maliciously and spitefully, evil intreated those that have done them good.

O my People, your Sins is great ; and they will weigh you down, if you have not a sudden care, and look up to your God for Mercy ; repenting with all your Souls ; confessing your Unworthiness ; lying low before God, who is able and mighty to save those that come in Sincerity. Come, empty of Self. Come, empty of Prejudice, and I will refuse none. Come, I will refuse none. Come in Faith ; for my Delight is in the returning Prodigal, and I will meet you half way. Come ye Whoremongers ; Come ye Harlots ; Come ye Murderers ; Come ye Extortioners ; Come ye Lyars. Come repenting. Struggle, strive. Hold out to the end, and ye shall not lose your Labour. Try me ; come forward : I will run to meet you. My Delight is in Mercy ; I will exalt my Mercy on those that comes to me, crying for Mercy, repenting and desiring to forsake : Those will I receive with open Arms, altho their Sins be as Scarlet : But the Self wise, the Self-righteous, the Audacious and Insolent, that opposes this my Voice without further Inquiry, will I bring down in a little time. Therefore, my chosen Ones, look up to your God, always praying, and praising that merciful Father, that spar'd not his only begotten Son, but gave him up to die, for you, an ignominious Death upon the Cross, while you were reviling him. Give ye that God the Praise and Glory ; the Father, I say, of your Lord *Christ Jesus* : and desire to be guided aright by him ; then you'll surely be safe, let this come from what it will.

XXVII. From whence come Doubtings ? Come they not from the Devil, think you ? Yes they do. Is it not said, a doubting Faith is a damning Faith ? Then why do give way to Doubtings, and follow your own Imaginations, which give only matter of Distraction ? You run to every dirty Puddle ; when
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you might come to the clear running Streams. Have ye not a God to call to? Who can satisfy like him? Why don't you stick close to your Duty? Try the Difference between being obedient to the Precepts of the Gospel, and being negligent. The one leads to Peace, the other to Distraction and Destruction. Is it not said in many places by your Lord, *As your Faith is, so it shall happen unto you?* Why did your Lord apply twice, when once would have done? He could have done it at once; but he will not save Man against his Will, nor without his own Endeavour. Ye must be Fellow-Labourers. Your Lord ask'd the blind Man, *What seeest thou?* His Answer was, *I see Men walking like Trees:* but as soon as your Lord, for your Instruction, look'd on him in Mercy, and gave him Faith; then he saw perfectly: Because of Unbelief, his Sight did not come at the first Application. Therefore be wise, my Children. Ye believe the Gospel, and you say ye are willing to obey the Precepts of it; if so, then does not that exhort you to pray for Faith? If you have Faith, you have all; but without Faith ye are nothing. Is not all things done by Faith? No, ye have neither Faith nor Patience; and yet ye will boast of your Religion. You are sure you are in the right, because you have the Gospel to read. The more is your Guilt, because you say you know the Will of your Father, and does it not; therefore shall ye *be beaten with many Stripes*. Remember the words of your Lord that says, *I did not come to call the Righteous, but Sinners to Repentance*. Therefore look into your selves. Inquire whether you are Sinners or no. Come empty of Self, of Pride and Prejudice, that ye may be fill'd: for, know, *I will not put new Wine into old Bottles; no, new Wine must be put into new Bottles*. You are all for setting up a Court of Righteousness within your selves. You are for spying the Faults of the Messengers of God. Say ye, Can the Spirit of God be in such as these, that we have known to have been profane? O ignorant People, thus to prescribe me Ways to come in! I tell you once more, *I did not come to call the Righteous,*

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tears, but Sinners to Repentance. See then, and know, and confess that ye are Sinners; for none never did good, no not one. Ye therefore that would know of me concerning this Message that is now directed to you, lie ye low before the Lord your God, the Father of Mercies, the Father of your Lord Jesus Christ, *who desires not the Death of a Sinner, but rather that he should turn and live*; who has said he will fill the Hungry with good things, but the Rich, and Self-wise, he will send empty away. Therefore, my Children, ponder these words, and confess your Unworthiness, your Nothingness. Take ye care, lest the Whoremongers, the Murderers, the Extortioners, the Lyars, do not get to Heaven before you.

You say, Yes, we have often heard and read of false *Christs* and false Prophets; therefore we are not oblig'd to concern our selves about them, for we have the Gospel. Yes, ye have the Gospel; but ye construe it as you please. What is the false *Christs*, but the Divisions amongst you? Says the Church, as they call themselves, We are the right: we have learned Divines, and that are rightly ordain'd. But who ordain'd them? not I; they were ordain'd by the Laws of the Land. They were not of my planting; therefore will I pluck them up by the Roots, and cast them out. Says the Baptists, Here is *Christ*; we are sure in the right, and the rest are deluded. Says the Quakers, We are surely in the right, we are not so profane as others; we are more orderly and sober in our Behaviour: we do not curse, nor swear, nor drink, as others do; therefore we must surely be righter than others, because we appear like the Children of God. O Deceivers of your selves; it is not the Forms and Habits that will do with me. It is none but the sincere, the humble Sinner, that thinks himself unworthy, that I will regard: he I will run to embrace half way. For my Delight is in Mercy. Remember, my Children, the difference of the two that went to pray in the Temple; *the one was a Pharisee, the other a Publican*; the one boasted of his Behaviour, the other lamented for his Sins; and you find

which of them was the rather justified.

Be not Deceivers of your selves ; for you find that they, that were the Crucifiers of your Lord, had Zeal to God, according to their Knowledg : but it was their Pride was the Cause of their committing so great a Sin. They believ'd that They only were God's People ; they believ'd that They only were in the right. They believ'd they did well, that ston'd righteous *Stephen* ; altho they heard him praying to the God of Heaven.

My Children, Faith is my Gift alone : and since you know and confess you cannot come by it any other way, but by Prayer to your God ; see that you pray for it. If you have Faith, you can remove Mountains ; but without it you can do nothing. You have read, that tho many Miracles was wrought, in the Sight of many Thousands, from time to time, yet they did not beget Faith : Why was that ? because of Self Righteousness ; they were above Learning, they would not be taught ; they were proud, therefore were they hardned.

My Children, be wise ; lie ye low, pray to your God continually, pray without ceasing. Be meek, lowly-minded : for *the Humble I will exalt, but the Proud I will abase* with open Shame. Therefore see that ye humble your selves ; ye have not to do with things that does not concern your Souls or Bodies. Your Business is to pray to God to guide you aright to pray to God, and to worship him in Spirit and Truth ; to love your Neighbour as your self, and wait with Patience to see the Salvation of the Lord.

None, none so strong as that they can stand by themselves ; but none shall come to seek me, but they shall find me. I will not send any empty away, that comes hungry and thirsting after me ; no I will not.

Nothing is hid from me. I know the Hearts of all. Therefore, my Children, judg your selves, try yourselves ; you have all Witnesses within you, to accuse or excuse you. See if you only seek my Glory, for if you are ready to take up the Cross and follow me

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For I tell you there's no Coming to the Crown without the Cross ; the way to Paradise is pav'd with Thorns : expect not to come thither without Afflictions. Therefore quit this World ; for *no Man can serve two Masters*. Remember the words that says, *Can any one, by taking Thought, add one Cubit to his Stature ?* But, say ye, *We are born to labour*, we must labour ; it is said, *We shall get our Bread by the Sweat of our Face*. Yes, Labour is a part of your necessary Duty, and I accept it ; but it is not your Labour nor your Care that can get you one Morsel of Bread without my Blessing. Therefore, my Children, quit this World, I say, for it is not worth your Care and Cost of keeping it : Mine is an inexhaustible Treasure ; I have enough for all. *Seek ye first the Kingdom of God and the Righteousness thereof, and all other things needful shall be added.*

Before the Fall of Man, there was no Occasion for Labour ; and it was an easy Punishment, which some of you ungratefully call a Curse : nay it was a Blessing, to fallen degenerate Man. But now that I am coming to reign upon the Earth ; ye shall be Labourers for me, in my Vineyard ; and I will feed you. You shall labour for me, and never be tir'd. You shall pull up those wild Plants by the Roots, that I have not planted ; and cast them into unquenchable Fire : for I will teach my People my self, by those that are now rejected and despis'd. They shall in few days be own'd to be Messengers of mine, altho now stil'd Messengers of Satan, Impostors, or Madmen at best. But all that ever came in my Name, all were in like manner treated : therefore, my chosen Ones, think it an Honour to suffer Reproach for me. Account it a great Favour that I have chosen you thereto, for ye are all unworthy of the least of these Favours that I bestow upon you. But know that the time is near, that Righteousness shall run down as a mighty Stream, bearing all Unrighteousness before it ; there shall not be much longer racking and tearing, neither defrauding nor oppressing. I will have all things common once more. Not that your Stocks

shall be mix'd, but that they that have Plenty shall supply the Necessities of the Needy. And ye that will be obedient to my Command, and trust in me; ye shall never want, ye shall always have plenty to give; but ye unjust Stewards, that would rather fling away your Wealth on Pride and Vanity, than give it to my Poor, tho their pitiful Countenances shew their Necessities; you will I bring down with Shame and Confusion, and will give it to my Poor, and ye shall know Want according to your Demerit.

My Children, lie low, wait with Patience, and be not startled at any Failings you see in my Children: *Be not high-minded, but fear; for if God spar'd not the natural Branches, take heed lest he also spare not thee.* Here is a trying time a coming; great Stumbling-Blocks. Remember the words that says, *I have given them the Spirit of Slumber; Eyes, that they should not see; Ears, that they should not hear.* Therefore pray ye for Faith, that ye may not be stumbled. *Hath not the Potter Power over his own Clay?* Is it not said, *Jacob have I lov'd, and Esau have I hated?* According to your natural Sense, *Esau* was more just than *Jacob*; for he went faithfully on his Father's Errand, while the other agreed with the Mother, and got the Blessing deceitfully. Therefore be wise, lie ye low, trouble not your selves about that that is above your Apprehension; for *my Ways are past finding out.* Be humble, that I may exalt you. Be humble, and see that you hold out to the end. Pray, my Children, for Faith. For here is a trying time a coming: and you shall be persecuted by your nearest and dearest Friends. Ye will not have one faithful Friend. Not one, except that small Remnant that I have given Faith to, to believe that ye are my Messengers. Therefore stand upon your Guard. Pray for Faith; pray for Patience, and trust in me. Altho they persecuted you with their Tongues, they could not touch you with their Hands, for to hurt you. What less than an Almighty Power could have preserv'd you thus long; when so often in the very Jaws of Danger and Mischiefe? Come unto me then, I will protect you, I will supply

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supply you ; I have enough, and I am willing. My Hand is open. I am not a niggardly Master. No, I give liberally. Come, buy, without Mony, without Price. Come to the clear-streaming Fountain, which continually flows to those that does but lean that way. And know this, that nothing shall befall you but what shall be for my Glory, and your Good ; and for the Comfort of those that wait, believing to see my Appearance.

XXVIII. Sword ; Pestilence ; and Famine. O I have long intreated. I have long intreated and called. I have also threatned. But now I will scourge. How have I shewn my Power ? How have I shewn mine Anger against them, to affright them from their beloved Sins and Wickedness ? Nothing will do. They impute all to hard Luck, ill Fortune, and such like. They were told, that they should know *when the End was near, by Wars and Rumours of Wars : by the Son being against the Father, and the Father against the Son : by Earthquakes and Tempests.* Have they not seen all this ? Have I not begun with my Terrours ? I have also begun with their Cattel, in order to provoke them to repent and turn from the Evil of their Ways ; yet they will not stir, nothing but Judgments will rouse them from their Sleep. They upbraid my Children because they have not Judgments : they call for Fire in a scoffing manner ; Where is your Brimstone and Fire, say they ? O audacious Impudence ! thus to dare the Majesty of Heaven : thus to provoke my Anger, in scoffing at my Messengers that calls them to Repentance ! Yes, they shall have what they call for : and they shall feel it very sore. Nothing but Judgments will awake them ; therefore shall they have them. And yet they shall know and confess that I am a merciful God as well as a just. I will give them, in Mercy, time to repent. They shall know they have serv'd me but by halves : They shall know my Power : They shall know what it is to oppose a Message that comes in my Name, warning them to repent. Yes they shall. Sword, Fa-
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mine and Pestilence will I pour on them. Their lofty Buildings shall fall, and not give them notice. O they will not stir from their beloved Lusts. No, they are contented with the bare name of Religion. They are contented with that that they can read; but never inquire whether they are willing to obey the Precepts of the Gospel that they read, and so much boast of. They hate the Messengers because of the Message. They backbite, they slander, and yet they can find no fault with them, but that they warn them to repent in the Name of the Eternal God. They would rather believe that the Devil would come, contrary to his Inclinations, and warn Sinners to Repentance, than that the merciful God, the merciful Father of Heaven, should, in his accustomed Love and Compassion, warn them to fly from the Wrath that is coming. O foolish People, to think that the Devil would seek your good! No, it does not consist with his Kingdom, neither would he have any to repent. Be wise, and ponder the weight of these words that are now directed to you. For know that the false Prophets never preaches Repentance: They never come warning you to fly from sudden Destruction; but they come preaching Peace, when sudden Destruction is at hand. Turn ye, turn ye, why will ye die? turn ye at my Intreaty. My Delight is in Mercy. I would rather exalt my Mercy, than pour out my Judgments upon you. Come ye therefore; delay not, but come with speed: *for the Kingdom of Heaven is at hand*, the day of my Judgment draws near.

XXIX. *Blessed are they whose God is the Lord.* Happy are those who desire to keep Company with the God of Heaven. I will not refuse any; neither will I send any empty away: I will not send them away with a small Taft; they shall have a full Draught. O my Children, take Delight in the Company of your heavenly Father. There is Peace, there will be Plenty; but here in the World, there's nothing but Confusion and Disquiet. Blessed are they, and blessed shall they be,

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be, that come to seek the Lord, with all their Hearts; desiring to be satisfy'd of the God of Truth, what is Truth. Wait ye believing; wait with Patience, and ye shall be fill'd. Wait with Patience; for the patient Soul shall be greatly rewarded. You must not think to get to Heaven in a moment. No, ye have a many Battels to fight, ye have three powerful Enemies to conquer, before you get there; that is, the World, the Flesh and the Devil. Strive therefore with all your Might. Do all what you can, and I will do the rest. Keep warm, and do not grow cold, after your Resolutions of amending your Ways. See that ye do not flag. But when you find your selves begin to cool, fly to me, and bow down your Hearts. I value not Words: 'tis the Heart that I require. Therefore give me your Hearts, and I will give you what you desire. Be not tired in well-doing. For it is better to do Good than Evil, *as Light excels Darkness*. Strive therefore with all your Might, to do your Duty towards God and Man. Do to all Men as you would they should do to you. Exhort, with Meekness, the Unruly. Lay aside all Animosities, and Controversies. Seek not to exalt your selves one above another, by disputing; but if ye talk, see that it tends to the Glory of God. See that you do not talk more out of Pride, to shew your conceited Wisdom, than for the Glory of your heavenly Father. Be meek and low.

And when ye assemble together where any of my Servants are, that ye believe to be the Messengers of God; take ye care of disputing, for it is a high Offence indeed: and the greater is your Guilt, for that ye say ye believe them to be the Messengers of God. Therefore wait with Patience, desiring to be fed with spiritual Food from your heavenly Father; desire in Sincerity, and ye shall be fill'd. Be lowly-minded, be gentle, courteous one to another; for such a Behaviour becometh the Children of the most high God. Remember that *a House divided cannot stand*; therefore see that ye agree together, *that your Prayers be not hindred*. Difference is the Anvil that
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the Devil forges all his Roguery upon. But he at Love and Unity one with another ; seeking one another's Good, and then he cannot come near you. Where Peace and Love is, there God is. Therefore pray, I say again, that you may be united with your heavenly Father, who loves the Unity of Brethren. Sing the 133d Psalm.

I will be found of all those that seek me. I am not like Man, to upbraid for former Faults. I will turn them all behind my back. My Delight is in the diligent Inquirer after me. I am no Respector of Persons. To them that ask, will I give Faith ; a Faith that the World shall not rob them of. Deceive not your selves, my Children. My Servant *Peter*, my good-natur'd Servant *Peter*, had Faith ; but he made it himself. Yes, he had Faith, natural Love and Faith. He did believe he could sooner die by his Lord than deny him. Nay further, he shew'd his Love, and Willingness to die ; for he drew his Sword for his Lord. I say again, deceive not your selves. Ask Knowledge of me ; and I will give you a discerning Eye to see your selves. Come empty my Children ; empty your selves of Self ; for know you must be Nothing, before I can be any thing in you. Lie ye low, humble your selves to your God, and the Devil shall not puff you up with Self-righteousness. Ask for Faith ; for the grand Enemy of Mankind will strive to persuade you, that this my Message is a Delusion. But come to me on your Knees. Pray to the Father of your Lord *Jesus Christ*, on whom ye believe ; and all shall go well.

And ye whom I have appointed to be my Messengers, prepare your selves, in Heart, not in Substance. I have enough for you ; therefore see that ye provide nothing but a Staff. What is that Staff ? I'll tell you ; that Staff is Faith to believe, that the Master whom ye serve will provide for you. Pray for Faith, and you shall have it. That shall be your Support in your Journey.

XXX. Ye are willing to hear for your own Curiosity's sake ; but you are not willing to be obedient

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to my Commands, for my sake. And if you be obedient; 'tis more out of Fear that I shou'd punish you for Disobedience, than out of Love for that I am so merciful to you, so loyng, so tender to you, from time to time. O ungrateful People! that will not come at the Intreaty of your heavenly Father, that spar'd not his dear and only Son, but gave him to die, to save you from eternal Damnation. How uneasy you are when you are not answer'd? not considering that the Children of *Israel* fell in the Wilderness, because of their Disobedience; altho they were promis'd they should enter the Land that flow'd with Milk and Honey. My Promises are conditional. Do your part, and I will surely do mine. O what a ruff'd Skene would you make of your selves, if you were your own Chusers. But because I love you, I chasten you. See that ye be thankful for Afflictions. Remember the words of my faithful Servant *David*: He said, *It was well for me that I have been afflicted.*

If ye are low, you murmur; and if I load you with Blessings of Plenty, you turn your back upon your Maker, and forget from whence they come. Oh how you fall short of what my former Servants were! and yet ye are higher and wiser in Conceit than they were. How did my Servant *Noah* wait with Patience? How did he obey the Command, and kept close to it? He had no such reason to believe as ye have. He had none, but himself, to confirm him; the Command was to himself only. And yet he doubted not; altho the Ark that he built, was far from Water: altho he was revil'd and scoffed at, by all his Neighbours, as a mad-brain'd Fool, a deluded Fool. Such was his Treatment. For frequent Visions were presented to him, of the Flood; so that he thought it was at hand many Years before it came. However he flagged not; but pursued with Vigour, according to the Commandment given him. He did not doubt; tho they upbraided him to the last moment, till the Rain came and affrighted them to their Habitations. But ye have a many, ye see daily Predictions come to pass. How often have I answer'd

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your inward Desires by my Messengers, to confirm your Faith and your Reliance upon Me ; and yet ye are ungrateful too ? The more I load you with Blessings, the more negligent you are of your Duty. You will not obey my Commands, ye will not keep close to your Duty in Sincerity ; therefore *will I laugh at your Calamity, and mock when your Fear cometh.*

XXXI. Yes it was I that suffer'd *Job* to be afflicted, sorely ; he had none, no not one to comfort him. His Hope was only in me. And, 'twere well for you, if you would trust in me only. Altho his Wife was an Instrument of the Devil, that should have been a Comfort to him : altho she mov'd him to curse God and die : altho he was in Misery indeed ; and those of his Friends, who he thought was faithful to him, and lov'd him, those, instead of comforting him, upbraided him (altho he was justified by me) What did he say ? *Shall we receive Good at the Hands of the Lord, and shall we not receive Evil also ?* Be wise my Children, and know ye are unworthy of the least of my Favours, and that the greatest Punishment Man can inflict on you, is too little for you according to your Deserts, for your Disobedience to my Commands.

What if I permit great Persecutions to arise against you, even to Death ? What, was not your Lord spitefully us'd ? Was he not revil'd by those he came to save ? Did they not say, that he was a Companion of Publicans, and Sinners ? All that came in my Name were treated worse than you. And yet ye are thankless and disobedient. Be wise, and stir up yourselves ; for ye must run, altho ye have scarce walk'd yet. I will not long suffer Disobedience to go unpunish'd. How can you expect more of your God, that you daily and hourly, nay every moment, sin against ? Instead of seeking to your God for Mercy, or inquiring of him ; you babble one with another, and neglect your Duty. Have you any other God to fly to, but to the Father of your Lord *Jesus Christ*, that died for you ? Have you any like him, that is mighty to save, and merciful to those that come repenting.

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Be wise, and look into your selves. Search your Hearts. You have all a Witness within you. You have all a Conscience to excuse or accuse you. Therefore try and search your Hearts, and know whether you have done the Will of your Father or no. For know, he that knoweth the Will of his Father and does it not, *shall be beaten with many Stripes*; therefore expect what you deserve. But for your Encouragement, my Children, my Delight is in Mercy. I will cast all your Sins and Iniquities behind my back, from this moment, if you will but seek to me from henceforth.

Exhort one another with Meekness, and not with bitter words; for that is of the Devil. Follow that Example of your Lord; when the Woman was brought before him by the Self-wise, the Self-righteous, who upbraided her, and, like unmerciful Judges, sentenc'd her to die before the Lord of Life. What did he say, after looking down on the ground, and writing their secret Sins before them, which was apparent to their Eyes? He said only this, *Ye that are without Sin, cast the first Stone*. Therefore ye my Children, be wise; lest I bring you to Shame and Confusion. For know, if their Sins, their secret Sins, had not been apparent to them in writing, before their Eyes, as well as to their Conscience within, they had not gone off with shame. But now because you are not dealt with according to your Demerit; therefore are ye audacious, and make bold with my Goodness; altho my long Forbearance ought to lead you to Repentance. Remember this, my Children; be obedient to my Commands: for know the Disobedient shall not go unpunish'd. I say, watch and pray; for you know not how near the Kingdom of Heaven is at hand. Therefore watch and pray; and what I say unto one, I say unto all, Watch.

May 23. 1708. Spoken to C. M. a Believer.

XXXII. I command thee to appear with thy Brethren [A. B. &c.] at the Burying-place of my Servant *Emes*. See that thou disobey not this Command. But go thou fasting, on that day, and praying.

Speak not one Word to any ; but go directly to the Place. Neither speak, there, to thy Brethren ; but shew that thou art willing to pray to God, by the lifting up of thy Eyes and Hands toward Heaven. Let this be a Token to the Others, that thou art praying to God, to hasten his Glory on Earth. My Child, go without Fear ; I will be thy Protection. Fear not Man : and wait thou with Patience. Then the World shall see, that my Chosen, my Children, trust in me, and fear not Man. What if things does not answer thy Expectations ? what then ? Hast thou not a God to go to ? There's no flying from his Almighty Arm. Go thou without Fear, I tell thee ; for thro Briars and Thorns shalt thou come to the Crown.

Fight thou. Struggle thou. Earnestly pray for a Crown. Be not satisfy'd with less. Aspire high. I will not be offended as Man is ; no, I will not, at thy hard knocking, or loud Calling. Call aloud. *The Kingdom of Heaven suffers Violence ;* and the Violent carry away the Spoil. Therefore be courageous. I will make a Champion of thee indeed ; if thou desirest to be one of my Soldiers. Blessed is that Soldier that has the Lord for his Captain. Therefore fear not, but go with Courage ; and wait till the last moment.

Remember the Children of *Israel*, how they murmur'd, when they were pursu'd by *Pharaoh*, and his Host. Oh be not cowardly ; learn of them, and take Example by their Folly, who when they cry'd and murmur'd against my Servant *Moses*, and said, *Because there was not Graves in Egypt, thou hast brought us forth to perish in this Wilderneck* : ye see at last, just even at the point of Destruction, did I not divide the Sea, and let them pass, when they were surrounded by their Enemies ? They saw Destruction around them ; as ye will, and shall see. I will be trusted to. I will be trusted to, alone. I am the only Potentate. I am the only Governour of Heaven and Earth. By me Kings reign. I set up one, and pull down another. I tear, and I heal. All is at my Disposal. Therefore fear not ; for I can rule the Hearts. But if I

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will suffer you to be persecuted, take it as an Honour; and be thankful that I have found you out a way to make your Peace with me your God. Go, and fail not, and my Blessing shall go with thee.

Spoken to J. G.

My Child, see that thou obey this Command. I command thee to go and attend with thy Brother —, at the Place where my Servant *Emes* lieth. Be not impatient, nor doubting. But pray continually. My Child, I will not forsake thee: therefore see that thou dost not forsake me, nor thy Brethren. Hang all together; and altho you be but a handful, ye shall be victorious: You shall not only conquer your own Passions and Inclinations; but Men and Devils that oppose you. Pray for Faith, my Child, and I will give it thee in abundance.

Ye are condemning the Children of *Israel*; yes, ye say, they were a disobedient and gainsaying People: And what are you? Are you not worse? They had not those Examples before them that you have. You read of Them, and others; and yet you do murmur and doubt more than They did. Are ye not more ungrateful than They, think you, when ye doubt of my great Promises to you? See that you do not doubt: for a doubting Faith is a damning Faith. Many such shall have Eyes, and see not; and Ears, and hear not. Many that knew the Death of *Lazarus*, did say after, that it was not He: and Many that did know him, said he was rais'd by the Power of the Devil. Therefore be wise, and ponder that Saying, that Many shall have Eyes, and not see; and Ears, and not hear.

Some say, they will believe when they see Miracles. Yet there was a many Miracles in former time, and that did not give them Faith; nor could not, because they would not believe till they could see.

What if the Dead should not rise? Would you forsake your God? Would you not trust in him that invites you to Repentance, that you might escape the Judgments that shall fall upon the Wicked? I say it is near at hand; therefore mend your pace: pray without ceasing, and I will fly to your Rescue, when you

you are in the greatest danger : then will I appear for you. I did not appear for that stiff-neck'd Generation, until they were surrounded with their Enemies on one side, and the Sea on the other. Then were they cowardly and fearful, grudging at me and my Servant whom I sent to lead them. And yet you read that I sav'd them wonderfully and miraculously. Even so shall it prove to you, that desire my Glory may shine on Earth.

Be watchful, my Children ; for the Devil is very busy. He will keep you from going, if he can. Therefore remember I forewarn you of his Design against you. But if you pray to me, I will so fill you with my Holy Spirit, that you shall resist all his Temptations ; so that he shall flee, and not come near you.

Spoken to J. G.

I will that thou also appear with my Servant —. Fear thou not, I tell thee ; for I will be with thee, and not forsake thee. See that thou keep close to me. See that thou desire so to do, and I will watch over thee ; and will keep thee from the Fury of thine and my Enemies.

To P. C.

I command thee also to go without fear with my Servant — ; I will the Good-will of my Children. I will see how valiantly they will appear for me. Obey this Command, and thou shalt be safe. Therefore fear not, for I will go with thee and protect thee. My Peace, my Love, my eternal Blessing be with thee.

To M. B.

My Child, I command thee to appear the next Tuesday, in my Name and in my Son's Name, with thy Brother — without fear. For I will be thy Protection. I command thee also to fast and pray that day, without speaking to any one living. If thy Brethren ask any Questions of thee, be silent : and shew thy Inclinations, by lifting up thy Eyes and Hands to me thy God, with all thy heart. For know, my Child, it is my Will thou shouldst do so. Therefore fear not, nor be dismay'd : for thou art mine, and I

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will protect thee. What if he were not to rise? What then? Would it not look more to your dishonour, if you did not go, than if you went in obedience to That that you took to be the Command of God? Go my Child, I say, without Fear; and I will be with thee and protect thee. I will not fail thee; thou shalt not suffer for the Failings of others; no. Therefore see that thou doubt not in my Protection. For I assure thee thou shalt be safe, go where thou wilt in obedience to my Command.

To J. C.

Now is it that the Wicked flies when none pursues. Where would they go, if they would not go where they are commanded, as they believe, by the Spirit of God? How can they think to be safer, than to obey that Command that they think is of and from God? I will that they go, those whom I shall now name, with sincere Hearts, sincere Desires for my glorious Appearance on Earth. I will that thou my Servant C. give notice to my Servant T. that I will that he be there on that day. Also to my Servant M. I will that my Servant U. be there also: and my Servant J. I will that my Servant D. be there; and my Servant N.

Be ye not daunted. For know that, in your Doubtings, you discover your selves to be what your Enemies report of you. They, I say, will have just cause to persecute you, if you do not appear in obedience to that Voice, that you think is of and from God. I command you, as you tender your Souls, not to dispute, that day, one with another; but shew your Inclinations by your lifted up Hands and Eyes to me. Let that be your Sign one to another of your Motions to Prayer in secret: and remember the Words that say, *Where two or three are gather'd together in my Name, there am I in the midst of them.* Therefore see to your selves, see to your Souls, see to your Desires, see to your Belief: for as you believe, as you desire, as your Faith is, so it shall happen unto you.

May 27.

May 27. 1708. *A Prayer ; in great Bitterness of Soul.*

XXXIII. My God, my God ; we have All reason to believe we have offended thee greatly ; in professing so much Love to thee, and in time of Trial to hide our selves. O Lord, where shall we run ? We have no where to run to, but to thee. O Lord, if thou hast suffer'd this for to humble us, I beseech thee stand by us ; for that thou knowest the Devil is triumphing, Now, with his Agents, to dismay us, and make us fly from thee.

O Lord, I, above all, have reason to bless thy Name ; for that thou hast protected me, and deliver'd me from my Enemies. O Lord, none but a God could do this. O Lord, stand up and rescue us ; that the Devil may fly from us. What thou hast seen amiss in us, forgive, and amend for the future. Give us more Courage in thy Service. We know nothing will prosper except we are obedient to thy Commands. O Lord, guide us and direct us, for thy Son *Christ Jesus* sake, in whose words, &c.

W A R N I N G.

Cry for thy Sins ; and not for this Disappointment. It shall prove for my Glory, whether ye be or no. What if I had need of you ? What if I could not keep possession of my Throne without you ? What would become of me ? Ye are all gone, ye are all gone. Not one appears in Vindication of your Lord ; that must vindicate them, or else they perish. O that my Children would take care, O that they would take courage, and be more obedient to my Commands ; and then they should see how the Devil would turn tail, altho he now rides triumphant, bragging of Victory before the Battel be over. O how ye were rejoicing in your Hearts ! O how ye were lifting up your selves in Pride ! O how you undervalu'd your Opposers (that were more on their knees to me than you) in the thoughts of my shewing a Miracle to justify you outwardly, before you could justify your selves so inwardly. O had my Children but Faith ! had they but one half so much Love and Zeal to me as they have profess'd ; they should have mov'd Mountains.

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and have torn the Graves open, by the Prayer of Faith. My Work must be begun ; and the Dead shall rise. And if They are not more obedient to my Commands than they have been ; if they do not lay down their Pride more, I will take that from them that they have, and turn them loose like Vagabonds ; and give it to those they count unworthy, and make them worthy. O where is your boasted Courage gone ? Where is your profess'd Faith in this Dispensation, that ye have often brag'd of, in disdain to the Unbelievers of it ? What is become of you Now ? Ye have not only brought Dishonour to this my Dispensation, but Shame and Danger to your selves. Whereas it would have look'd as if you had believ'd in God, and trusted in him for Protection, if ye had gone according to that Command that ye took to be from the Spirit of the most High God. But instead of shewing your Faith and Zeal to God, according to your Knowledg, ye like cowardly Wretches have flown ; according to the Word of my Servant *Solomon*, *The Wicked flees when none pursues*. Is it not just for you, is it not just if your Enemies persecute you, when ye audaciously say ye have the Spirit of God, and ye are sure of it, and yet will not obey the Commands that come from your own Mouths, no not one ? Say some of you, it was not out of my Mouth that the Dead should rise : yet ye say and believe he is acted by the same Spirit as ye are. O ye may see what ungrateful Wretches ye are, one to another ! Instead of doing as your Forefather *Abraham* did, to go with the rest of his Servants to redeem the Captivated one ; instead of that, ye run all from him that ye think is in danger ; and laugh in your sleeve for joy, that you have not publish'd your Words in Confirmation to what he has said. He that is willingest to suffer for me, He, he, he shall be satisfy'd that I am with him : Because I will keep him from the hand of his furious Enemies, and will also give him a Heart and Mind to do as he would be done unto, to love All, and to walk humbly before his God.

I have suffer'd this, for the Trial of all your Faith :

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I have foretold you, you would fall when you come to be try'd, and so you have. What Trial should it be to the sincere Heart? None, none. It is a Trial to your Opposers, and a great Snare to them; for many of them will fall by it, by condemning of you and persecuting you. Then will I appear for you (but I will be sought to, and be trusted to, or I will not come near you,) if so you trust in me and mend your doings for the future, and rely only on your God.

XXXIV. No. There is no Contradiction. I tell you, you are all mistaken. Ye will meddle with that that does not belong to you. You seem to dispute with the Almighty. You would fain make him a Lyar, altho ye say he is Truth it self. O why do ye thus dispute? Why will you not leave off your vain Babbings? Are ye able to judg of me? Is it not said that my Ways are past finding out?

Would I not *have saved Sodom for ten righteous*? Yes, I said I would. And think ye not that the Prayers of the Righteous shall prevail? Yes it shall; and has done. Is this the first time that I have repented of the Evil I have denounc'd against you? No, it is not. I have often said my Hand, when I have seen you but coming. O ye foolish! how ye disturb your selves, when you might have Peace! Why don't ye rather pray to be safe, your selves; than to trouble your selves about others? I tell you every Tub must stand upon his own bottom. Therefore be wise, and remember the Disputings of the Apostles. They would find fault one with another; yet none could justify themselves. This I permitted for your Instruction; and yet ye will not learn. One rail'd against the other, and yet all was faulty. None could justify themselves; but only he that gloried in his Infirmities, he was the safest. Be wise, and take ye care how ye judg of secret things. I declare unto you, that ye are all very offensive to me, the very best of you; because of your judging of that that you know nothing of, nor never will, nor never shall: it does not belong to you. But he whom I'll exalt and raise up, must be rejected by all;

all; and by that you shall know who it is. I will bring down the haughty Pride of Man; yes I will. O how they would exalt themselves! If I did not humble them, by contradicting them, where would they run? to Hell, as the Devil did, headlong. They say that Pride was his Fall. Yes, Pride was his Fall, and Ingratitude: and That They are guilty of. They committed greater Sins than ever he did, altho he is now a Devil. He would repent if he could, but 'tis too late.

How dare ye judg of that that is out of your Apprehension? You only hinder your selves. Yes you do. Ye keep me from you, by your Confusions. I will not come where Discord is. I am Peace. And I will not be where there is Confusion. Agree one with another. And where you think there is Failings, rather pray than speak of that you know not of; for it is but a Thought at best: for none knows the Heart, no, none but me. And if I will not answer you, who will you call to? Remember *Saul*; he was impatient, he did not look into his own Demerits. No, said he, I'll go to the cunning Woman as I have heard of. She was a Witch, that had her Knowledg from the Devil. He was willing to inquire of his State and Danger. And he had an Answer that was not pleasing to him.

Instead of your going to your God, on your knees, with Humility; you will run to your Neighbours, to ask matters of no use to you. You inquire after that that you are not willing to find: nor content when you have found what you sought for, nor, if you do not lie low, you never will. I tell you, that I am and will be with you. But nothing will do with you but Judgments; and Judgments you shall have, yes, sore ones. You shall repent of your hasty Desires, I tell you. Is it not enough that I warn you to repenting and turning to me your God with speed, and to do Acts that are pleasing to me, but you must have Attestations whether this is of me or no? O foolish, how do you boast of your Learning! How do you boast of your Knowledg! and yet you cannot see

Good from Evil? Do you think the Devil would seek Peoples good? No, he would not. Take you care he don't stop your Ears: take you care that he don't blind you, that he don't harden you. I have sufficiently attested my self to you, yet you want more Attestations. Who would you go to, if your God the Father of your Lord *Jesus Christ*, can't satisfy you? Who would you go to? Is it not said, *You shall serve no other Gods but me*? What other God would you serve? Yes, ye would serve the God of this World, ye would worship your Riches. That is it that you lay your greatest stress upon. Not considering what is said of the rich Man, that *'tis easier for a Camel to go thro the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven*. Who is that rich Man? He that is unwilling to part from All, All, to follow me. He is that rich Man, rich indeed in Sin, rich in Danger, but poor because I hate and abhor that. Don't you vulgarly say, that he is poor that God hates? Who then was richer than the Beggar *Lazarus*, and who poorer than the rich *Dives* that you talk of? One was comforted in *Abraham's Bosom*, and the other was tormented in the Flames of Hell.

Have you another God to call to? If you have, try him, and let me alone. I have shewn you the right way, to know whether this be the true way or no; but you will not. Tho it is according to the Scriptures, and your own Sense and Reason, yet you will find Objections against it. Take ye care ye do not make too bold with my Goodness, and Mercy, and tender Love to you. Turn ye with speed, repent ye of your Sins, and I will repent of the Evil I design against you. My Delight is in Mercy. What have you to do with the Wicked, no further than the Glory of God, and the Good of your own Souls, to warn them in my Name to Repentance, with Meekness. Where is your Charity? Where is your Religion? When rather than shew that you belong to me, by exhorting your Fellow-Creatures to Newness of Life, when rather than do this Act of Charity, you hate them because they don't love you. You are not pleas'd at all.

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July 1. 1708. Attestation of Richard Cheney
Waterman.

My dearly beloved Brethren in our Lord Jesus Christ, according to the Command of the Lord the Spirit, for the Glory of his Sovereign distinguishing Grace to me the chief of Sinners: and for the confirming of the Faith of those, which believe and expect the glorious Appearance of our Lord Jesus, to take to himself his great Power, and reign over all the World: and for the Encouragement of all others to believe to whom this Notice shall come; I have here, with as much brevity as I could, according to the Truth, given an Account of my Sickness and Lameness. I have been help'd, as to abhor consulting, in all my writing, with my carnal Sense and Reason; so with no Man or Person of what Persuasion sever. But to proceed:

I have been for fifteen Years last past, afflicted with a most sore Distemper in my Body; which hath many times be-
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gun with Shootings of Pain all over my Body, and many times has proceeded to a strong Fever ; and has made me light-headed, which has caus'd those about me to apply Medicines to my Feet ; which brought down into my Legs somewhat of the Distemper, and, with a very sore Redness, many Holes running ; and this for fifteen Years as aforesaid. So that it is well known to my Neighbourhood, that most part of the Summer I have not been able to go to my Trade. But of late especially, I have been taken with violent Pains all over my Body, which was said to be the Rheumatism Pains, as also the running Holes in my Legs. In which Condition I was, when God directed me, in answer to my strong and continual fervent Cries, and Breathings of my Soul up to him, and that full Assurance of Faith which he gave me. For, that very day that I went out, which was June 23. after keeping my Chamber for several Weeks, I told my Wife I was going for Relief, but could not tell where ; but was fully satisfy'd in my Soul, my God would signally appear.

I was in such a Condition both with Pains in my Body, and my Legs swell'd to such an Extremity (in one of my Legs three running Holes, in the other, One :) that I had much ado to walk out, being so weak and so lame. My Neighbours said I look'd like Death. Nay, it was the Opinion of those about me, that I should not recover, or be alive many days : But my God enabled me to go. Indeed when I went out, I had some Thoughts of going to my charitable Friend, Sir Richard Bulkeley, who was pleas'd to take Pity on my poor Child ; which he had, some time before, cur'd of a great Swelling in her Side. But Oh the Combat in my Soul between Faith and Fear ! but God kept my Soul in continual Breathings to him, for his special Guidance. And accordingly he brought me to Abraham Whitro's House in Baldwin's-Gardens. But I went thither only with intent to rest a little, and inquire for Sir Richard : for I never saw Mr. Whitro but once before, and then only as I carried him by Water. But he being at home, ask'd me how I was : but before I could fully declare my Condition, I know that the Lord, by his Mouth, made glorious Promises to me, at the then present time, and for the time to come ; which, as to that of my Health, was then effected : and as to the rest, then promis'd, I assuredly expect as if they were already fulfil'd.

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fulfil'd. But after I had receiv'd these Promises from my gracious Father in Christ; Oh the sweet Comfort and Satisfaction my Soul was fill'd with. Well, altho when I came out from home, I could hardly get into a Boat, to go over the Water; I came back from Baldwin's-Gardens, which is by Gray's-Inn, in perfect Health; round by London-Bridg, to my Habitation over against Black-Friars on the Bank-Side, Southwark: which I believe is almost three Miles. When I came home, I did eat a very good Supper: and after Praise to my God, I pull'd off all my Plaisters from my Legs; and the Morning following they was as sound and dry as any Man's, except only the Marks of the Sores. Now as to what the Lord spoke to me by his Messenger, when pronounc'd even by Mr. Abraham Whitro, I refer to the Original in Sir Richard Bulkeley's Hands.

Spoken to Richard Cheney, Waterman, in Sicknes and Trouble, June 23. 1708.

XXXV. How many Ways do I try my Children? How many Ways do I call them unto me, and yet you will be lagging? Yes, I will hear my Children when they call upon me in Trouble. I have said, that he that calls upon the Name of the Lord, shall be sav'd. Not he that says, Lord, Lord; but he that says, Lord have Mercy; and believes I will: he shall be sav'd. For without Faith none can serve me.

Therefore, my Child, have Faith; pray for Faith, and thou shalt have it. I am the only Physician. I am the only Physician. Thou are not unacquainted with me. Thou hast been acquainted with me. And as thou art acquainted with me, and knowest that all Good comes from God, and 'tis him that can heal ('tis he must give the Blessing, altho the earthly Physician applys the Medicine,) my Child, be thankful, for that I led thee hither. And because thou art come, believing; desiring to have a sound Satisfaction and Comfort, therefore will I give thee Comfort and Satisfaction. Thou art mine. I love thee. I will take care of thee: therefore fear not, nor be dismay'd. I know thine Integrity; I know thy Faith is great. I know thou lovest my Messengers; and also

also believest in this Message: therefore shall it happen unto thee as thy Belief is. Use no other Means, but Prayer; and that shall be the Means. Pray to me for Help and Comfort, and I will help and heal thee, and give thee Comfort. I know also thy Necessity and Charge. I know the Need of all my Children, before they ask; yet I will be sought unto, and I will be found of those that seek me. My Child, remember, I tell thee, use no other Medicine but Prayer. That shall be the Cause of thy Cure. Thou shalt be sound in Body and in Soul. If thou prayest to me, I will heal thy broken Heart; and give thee Strength, Faith, Peace and Courage to bear up with the Afflictions, that shall come on thee in this World. *Man is born to Trouble, as the Sparks fly upward.* Therefore be on thy Watch continually; and see that thou dost not give way to that damnable Sin of Despair. Pray thou to me without ceasing; and I will answer all thy Expectations in a little time: therefore despair not. I know thy poor cowardly Soul: yet I know thy Trust in me; and for that Cause will I provide for thee: for that Cause have I answer'd thee at this time, and have comforted thee by this my Messenger. Wait thou with Patience to see the Salvation of the Lord: for here is dark and gloomy Days approaching. Therefore be stedfast in thy Faith; and lag not: but breathe up towards the God of Heaven, the Governour of Heaven and Earth, who is able to destroy both Soul and Body. I will send thee Comfort; thou shalt not want any thing that is needful: therefore trust in God only, and all shall go well with thee.

XXXVI. Be courteous to all. Keep your selves void of Offence. But altho I had you be courteous and affable to all, I do not bid you believe all. Neither would I have you jealous of any. For therein you do not only give way to that that will disturb you, (when you are jealous) but you render your selves ridiculous; because the wise and honest Man will say there is no Jealousy without some Guilt. Be

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wife as Serpents, but harmless as Doves : and remember that your Lord was betray'd by a Kiss. Beware of judging any according to their outward Appearance : but trust in God only ; and do that that you think will be pleasing to him, and fear not Man.

Can the *Ethiopian* change his Skin, or the Leopard his Spots ? If so, then can he, that is accustom'd to Evil, do well. And if this be so difficult as it is spoken of by the Word of God, what think you of it ? Think you then that it is in the Power of the natural Man to do well of himself, or to think Good ? No, he cannot : therefore is it said that it is so difficult and hard for a Man, that is accustom'd to do Evil, for to do well. And since it is so, ye have all reason to pray for those that you see out of the way : since nothing but the Power of God only can lead them into the Truth. But altho ye read, and know that it is difficult for a Man to do well that is accustom'd to evil ; yet you will upbraid, find fault, and rail, instead of pitying and praying for them.

I was once call'd the God of Vengeance ; but now it is otherwise, for I am call'd the Father of Mercies. It was in old time, *a Tooth for a Tooth*, and *an Eye for an Eye* ; but now it is otherwise : Now it is said, ye shall *do good to those that persecute you, and spitefully use you*. You shall pray for those that curse you. For your Lord *Christ's Blood speaks better things than that of Abel*. He spilt his Blood willingly for you, for the Remission of your Sins : He pray'd for you even to the last Gasps, altho ye were inveterate Enemies ; and now he sits at the right Hand of God, making Intercession for you Sinners, that do but the least incline towards him, with a desire to forsake your Sins.

O my People, forget not this Mercy of your God ; forget not this Love of your Lord *Christ* : for greater Love has no Man than to lay down his Life for his Friend. What more can you expect of a gracious Father ? I restrain you from nothing that is good. I have set all things under you : I have given you Dominion over all things, Beasts, Cattle and Fowls of the

the Air ; All is given to you. What more can you desire ? I desire you to keep from nothing but what you know to be for your hurt ; and yet you will be negligent of your Duty to me your God. Yet you will say sometimes (tho but seldom) We have a merciful God : We have a High Priest, a Mediator, our Lord *Jesus Christ*, that died on the Cross for us. Yes you'll say this sometimes, without thinking of it : you'll say you hope for Mercy, you hope for Forgiveness altho you will not forgive your Brother or Sister ; nay, not your own Father or Mother, if they offend you ; altho your Lord has taught you to pray, *Forgive us our Trespases as we forgive them that trespass against us*. How do you call for your own Damnation, when you say that Prayer, without thinking of what you say or desire ?

O be wise, my Children ; and seek the Lord while he may be found. Lay up Treasures in Heaven, where Thieves cannot break thro and steal, where you will have them in time of need : and despise this wicked World, and all that is in it ; for 'twill all vanish as Smoke, and melt away as Snow in the Sun. And if you have gather'd Bags, what are you the better for it, if you do not distribute to the Needy. What Good do you do, or what Use do you make of your Talent, if you bury it in your Coffers, when I have lent it you for a better Use ? Why do not you do good with your Substance ; since you are commanded to serve me with all your Strength, with all your Might, to honour me with your Substance. Since you know you must die, and give an Account for the Deeds done in the Body : and since you know that you cannot tell whether a wise Man or a Fool, a Friend or an Enemy will enjoy what you leave behind you.

See that ye be thankful. See that ye enjoy the Fruits of your Labours, and give me the Praise. See that ye neither want when I allow you Plenty, nor be voluptuous, nor extravagant : for that shall bring Want, and also a Curse, Pain, and Distempers on your Body.

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XXXVII. The only Medicine, the Medicine of Medicines is Temperance. How many do complain of Pains in their Limbs? And why is it, but because of their immoderate Use of the Blessings I give them? They feed as if they had nothing else to do: without either giving me Thanks for the Food I give them, or desiring a Blessing on it. Be thankful, my Children, for what you receive. Be moderate in your Eating and Drinking, for a little is sufficient to the thankful and contented Soul: But the Wicked shall not be satisfied with their Meat, neither shall they have the pleasant Taste of it as the Righteous and Thankful have. Why is Distempers? Are they not Scourges for Sin? You will seldom see the healthful Soul without a healthful Body. For know, my Children, that loves and fears me, that are obedient to my Commands, and desirous to serve me aright with all their Hearts, they shall look fair and lovely, they shall be healthy without Pain. But, I say, the Wicked shall not be satisfied with their Meat, nor have the pleasant Taste of it, as my thankful and obedient Ones have. All is pleasant to the thankful humble Soul; but the Full loaths the Honey-comb. Therefore see that ye indulge not your Selves: but eat your Bread with Pleasure, and leave off while it is pleasant to you. Where is your Wisdom as you so much boast of, when you rob your Selves of Pleasure, by your immoderate Use of what Blessings I bestow on you? Altho I have, from time to time, in Love and Mercy, given you Plenty, you ought to make no Wast. Fortho I am not scanty, as Man is, I am sufficient: there shall be no Want, neither will I allow any Wast. For he or she that will not be careful of a little, shall perish by little and little. Therefore be wise, be thankful for what you receive; that your Food may nourish you, that you might have Health and Ease: whereas, on the contrary, if ye are unthankful or immoderate in your Eating or Drinking, I tell you, you shall meet with what you deserve, that is, Pains and Diseases. Give

me the Praise and Glory, for that I have at this time fed your Bodies. Give me continual Praise : for, as you cannot make one Morsel without me, it is your Duty to give me Praise and Thanks ; and pray that it might nourish your Body. For, otherwise, instead of Nourishment, it shall only breed Diseases. For I will no longer be serv'd by Man, as I have been. No ; I have long, long fed a rebellious and unthankful People. Too much Bread has caus'd Idleness : Therefore will I bring down the haughty Pride of Man. And those that have slighted my Mercy and Kindness towards them, those shall feel and know what it is to want ; whenas the Poor, as they have slighted, shall have Plenty while they are in Want. My Children, rejoice ye, for that I provide for you. Rejoice ye ; but with Thanksgiving : lest I remember your Disobedience unto my Commands, and punish you according to your Demerits.

After having been weeping and crying all Day long, even as he went along the Streets ; for the Judgments and Desolations that were represented to him in Vision.

XXXVIII. How loth am I to strike ? How loth am I to pronounce Judgments ? I am, my Child, more unwilling to strike, than thou art to have me : Therefore weep not. Mourn not for my Enemies ; but for thy own Sins, and thy Enemies. Mine I will destroy in a little moment. [*Here he weeps bitterly, and throbs even to almost Heart-breaking ; and falls on his Knees to Prayer.*] Oh remember Mercy, my God, in the midst of Judgment. Oh look at thy Handy-work. Oh forget not thy Promises made to our Forefathers. Oh spare it for the Righteous sake, I beseech thee. Oh thou hast some Righteous ; my God, hear. Oh spare it for their sakes. Oh forbear yet a little longer, I beseech thee. Oh try them a little longer. I beseech thee, holy Father, forget not thy Mercies. Thou wert always merciful to the worst of Sinners. Oh look down, I beseech thee, on thine own Image : on them that thou gavest thy Son to die for. Oh holy Jesus, intercede. Oh stand in the Gap. —

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My Child, it is not thy Tears shall suffice. No; Did not my Son weep and mourn? Did not he shed Blood? Did not he suffer Death, Oh the cruellest of Deaths they could invent, for Their Sins? And yet That will not do. Have they not ston'd all that came in my Name? And are they not still doing the same? Yes, there are those that have imagin'd in their Hearts, to send a Stone at thy Head, and lay thee asleep, and stop thy Mouth from prophesying. But they are my Enemies as well as thine. Therefore I will strike; I tell thee, I will.

Sound the Trumpet. Gather my destroying Angels; and let us go to Battel. Come, ye mighty Tyrants; come, prepare your selves. Come. Where are you, Now I come to encounter you? What, are you fled already? I need not a Sword. I think my Presence has scar'd them. What, they are gone. Where, O Fools, can they flee? Flee from Me? What, do they think to hide themselves in their Caves? I can pursue them there. But yet a little while I will forbear striking; and see if they will repent. But I will give them a Taste of my bitter Cup, that I have provided for them. Yes, they shall have a Taste, I will pour down a few Drops; and as they like That, they shall have more.

My Children all, take this as a Favour, that I shew you what is coming. I warn you prepare your selves. Take ye care, that you do not receive some Drops, which will stain you for ever; and you never more will be cleans'd. Pray without ceasing, be always upon your Watch. You cannot tell how soon my Judgments may fall; and how unprepar'd are you! O foolish Children, to make bold with your God, who is thus calling, and warning of you in Mercy, to fly from the Wrath that is coming on the Wicked.

XXXIX. *Jephtah* was thrust out by his Brethren; because, said they in their Hearts, he is not true begotten. Not considering that God is the Father of all, and the Maker of all Living. They thrust him out; but they were glad to come to him for Help, in time of

of need. Because of their Cruelties to him, did I order it so, that they should come to him for Help in time of need. Yet his Heart was not so harden'd, but he did desire to do them Good. But, fearing their Malice and Falshood, he ask'd them to swear unto him, that they would be, after Victory, as they were then, humble and kind; if it pleas'd God to give it him. They did not consider, when they thrust him from them, the Danger that he might run in, in Extremity. He was forc'd to accompany idle Fellows, and seek their Help, against them his malicious Brethren. But I gave him Courage and Strength to overcome. He did not then upbraid them: he acted like a loving man-like Brother indeed. He was willing to serve them in time of need; but fearful of them, because he had already found their Hatred and Malice towards him. Be careful, my Children; be fearful how you bring railing Accusations against your Brother or Sister to any one. Wo, Wo, Wo to the Stirrers up of Strife: but Blessings shall be on the Peace-maker, and the Merciful. Such Mercy as you shew, ought you not to expect? The merciful, god-like King *David*, when they brought word of the Death of his Enemy, and that they had slain him, did he not say unto them, to him that brought him word of the Death of *Saul*, that he was slain, did not he order him to be slain? and also instead of giving him a Reward according to his Expectation, he was rewarded with Death, for that he was so ready to be the Messenger of ill News. Nay, his Love went farther; for he gather'd up the Bones, when he remembred his Covenant made with his true Friend *Jonathan*, altho his Father was his Enemy. And if he that seem'd so righteous was so serv'd, for bringing of such ill Tydings, and for being so barbarous to slay his Fellow-Creature: if, I say, the Righteous was so serv'd, what ought the Wicked to expect, that brings railing Accusations against their Brethren, when they are more guilty than them they accuse? Spite and Malice is of the Devil. Wo, Wo be to the cruel-hearted. Where is your Grief and Sorrow for the

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the Sin of others? Where is your Pity to those that are afflicted and gone astray? Where is your Charity, that should be the Head of all your Religious Profession? And that is the least you think of. The merciful shall find Mercy. Altho *Shimei* cursed my Servant *David*, you see He was not wroth; but shew'd whose Servant he was, by saying, *Let him be, God has bid him.* Why was it said so? but because he, *Shimei*, was willing in his barbarous Heart to do it; therefore he was not hinder'd, but was let to go on, to make Work for Repentance. He call'd him Murderer, and cursed him all the way, and rail'd at him that God lov'd; upbraiding of him with his Failings. Yet you see he was forc'd to come, nay run, one of the first, to meet him, and humble himself, and beg Forgiveness: yet did he not go unpunish'd. If I suffer you to afflict the Afflicted, you are not to think it is your Duty so to do. For know ye shall suffer for it, let their Deserts be what it will from you: For *Vengeance is mine, and I will repay it, saith the Lord.* All was risen up against him, yet his Trust was in me. Let all take care how they afflict them that God afflicts. Wo, I say, to the hard-hearted! For according to their Cruelty and Hard-heartedness, shall they find Mercy in time of Need.

XL. Jealousy has searching Eyes, piercing Eyes. And those whom my People thinks deluded and misled, by a Stratagem of the Devil, in giving away their Substance, they will be more watchful to spy out their Failings: not considering that it is the Precepts of the Gospel that leads them so to do. For does not your Lord say, *That they that will follow him, must forsake All?* Does he not say, that ye must, in the first place, *seek the Kingdom of God*; and that it is easier for a Camel to go thro the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven? Is it not said, *That Women ought not to wear costly Apparel, costly Array or Gold*; but to dress themselves modest? For it is not only a Shame to be extravagant in costly Array, in Dresses, in a Country that professes

professes Christianity; but it is a great Sin. For That that is bestow'd on the back of One, in one Years time, would maintain five of my Poor, with Food as well as Raiment. And yet they'l say, they love and fear God; and will insist on their Honesty, on their Religion, on their Sincerity, their Humility, Obedience to my Commands, and the Precepts of my *Christ's* Gospel: But they will not quit the least of their gorgeous Dress. No, say they, 'tis customary for such of my Quality to dress well. What would the World think, say they, if we should leave off our Apparel? Ay, they are afraid of other People's Thoughts; and do not inquire of their own Hearts and Consciences, whether they only seek the Love and Favour of God: but they are afraid and ashamed of Man, that will stand them in little stead, when they come to give an Account to me, for the Deeds done in the Body. Sure if you were not blind, you might see your Folly. But ye are wilfully blind. You will run to ask your Neighbour what you are, and will take his Opinion, tho he be as blind as your self; when you have a Witness within you to tell you whether you seek the Praise of God or of Man. They that desire to serve me, must quit all this World. Remember your Lord said to him that desired to go and bury the Dead, he said, *Follow thou me; and let the Dead bury their Dead.* Why did he call them Dead? Why, it was because they minded the things of this World. For he, or she, that thinks of any thing of this World, cannot serve God aright; therefore are they dead. Remember *Ananias*. Altho I did not bid him, or his Wife, to sell All, and lay it at the Apostles Feet; yet it was his Duty so to have done, when he became a Professor: therefore did he bring a Curse on himself, instead of a Blessing; he did not lye unto Men, but unto God. And your Lord said, All Sins and Blasphemies should be forgiven by his Father, but the Sin against the Holy Ghost should never be forgiven. They committed that Sin, and they fell down dead. Therefore be wise, and take care how you tempt the Lord your God,

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God, by your vain flattering. I am not to be flatter'd as Man is; I will have All or None. You cannot think to hide part from me; No. I do not desire to strip you, No. For all that wait on me are cloth'd, and fed to Contentment. What if you gain'd the whole World, and lose the Soul? Where will be the Profit of that? A very woful Exchange! Be wise my Children, and look not at the vain Shews and Shadows of this wicked World; but lay up Treasure in Heaven. And say not within your selves, We have the Gospel preach'd, We have Men to unfold the dark Myfteries. Say not this, except ye follow the Precepts of the Gospel; that is, to love your Neighbour as your self: to do to all Men as you would they should do to you: to pray for those that ye think are led out of the way; and not despitefully use them, and revile them; for this is not of God, but of the Devil. God is merciful and long-suffering, slow to Anger, and hasty to fly to those that call on him for Mercy and Help, in time of Trouble. He is not for reviling, for upbraiding. No, he is merciful, pitying the weak frame of Man. If you think this to be a Delusion, ought you not to pray for the Deluded, and pity them, and convince them, if you can, of it, by humble Prayer to God, and by meek Exhortations? But instead of that, ye rashly condemn them, and think them not worthy of Bread or Being; altho ye confess, that the Lord of Heaven is Father of you all.

XLI. Yes, ye all impudently say, there is a God knowing all things, ruling all things as pleaseth him; a God Almighty, that will do Justice to audacious Sinners, as well as shew Mercy to repenting ones. This ye impudently say: But say ye, I cannot think this to be of God, because I am not told my secret Sins in all points. Where is then your Thoughts of God? If ye observ'd or believ'd not the Message, ought ye not to fear and tremble when ye think on that merciful just God? No, but because ye are not immediately punish'd, because your secret Sins are

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not discover'd, therefore are ye doubting whether this Message is of me, or no. What, think ye that the Devil could or would force Men or Women to do contrary to their own Nature, to, in a manner, forsake All; to preach Repentance to their Fellow-Creatures, and even to those that have been Enemies to them that thus preach Repentance? O ye that say, ye know there is a God, and will not quit your wicked Designs, and accustom'd evil Ways: Ye that say, ye believe there is a God, and boldly persevere in Sin and Wickedness, when Repentance is preaching to you, when Mercy is offer'd you, when you are invited to an eternal Crown: O think ye not that this does not highly offend that God, that merciful God, that spar'd not his only begotten Son but gave him up to Death on the Cross, for you? Think ye not that this will enrage that merciful God that loving tender God, that is thus slighted by you when ye have Reason to expect Judgments on your Heads, and have yet this merciful Sound in your Ears, Repent, and be sav'd? Think ye not that this does highly offend your merciful God, your loving God that feeds you, day by day, with Plenteousness of his Blessings? Oh repent with speed, and forsake the Evil of your Ways; lest I bring you to Shame and Confusion for your Neglect of your Duty, and Disobedience to my Commands, and wicked Behaviour to your Fellow-Creatures, who are kind and merciful to you, in forgiving Offences, tho' done by the highest Nature that can be done against Man. Oh, ye sooner join with the Wicked: ye sooner run with the Abominable, than comfort the Weak and Comfortless. I will deal with you according to your Demerits, and punish you for your Ingratitude, if you do not forthwith repent and forsake the Evil of your Ways: for I see all your Doings, I see all your Hearts and Thoughts; Nothing is hid from me. And I declare unto you, the Deceiver will be deceiv'd in the End. I will not suffer such ungrateful Rebellion to go unpunish'd.

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XLII. Forty Years was I griev'd with a gain-
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 my Wonders: they also found me come quickly,
 when they cry'd to me in their Distress. When
 they were in Calamity, I did let them out; and
 brought them from hard Bondage, from Scarcity
 to Plenty, and yet they murmur'd and were un-
 grateful: never contented. When in Necessity, com-
 plaining; and when in Plenty, negligent and un-
 grateful to me, their God. They forgot their Vows
 and Promises; altho I shew'd them my Power, as
 well as my Love, when I destroy'd *Pharaoh* and his
 Host, to preserve Them. When they cry'd for
 Bread, I sent them Angels Food; when they mur-
 mur'd and complain'd for want of Flesh, I sent them
 Quails innumerable: and yet they would not be obe-
 dient to Command, altho they acknowledg'd me at
 the same time to be a God Almighty, able to destroy
 Soul and Body. When they angered me from time to
 time, by their Rebellions, altho I long forbore, yet
 my long Forbearance did not bring them to Repen-
 tance; but instead of repenting for their Rebellion,
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 more audacious: not considering that it ought to
 have led them to Repentance.

And now 'tis the same with you as it was with your
 Fore-fathers. Altho ye have their Example before
 you, That will not stir you up to a more awful re-
 verential Fear, of offending so gracious, so merciful a
 God. Say ye, We have the Scriptures, they are our
 Rule: and we have learned Men to unfold the dark
 hidden Mysteries to us. There ye stick. There ye
 content your selves. Not inquiring into your Hearts,
 whether ye do your Duty according to the Precepts
 of *Christ's* Holy Gospel, as ye call it. No. Ye au-
 daciously say, God is merciful, I am not the first
 Sinner; my Fore-fathers have committed the same
 Sins as I do. This ye boldly say; not considering
 that the Fall of Them was to be an Example for you
 that come after. What if the Lord shew'd Mercy to

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Sinners?

Sinners? Is that the Cause that you should sin, and expect the same? No. Is it not said, *God will have Mercy on whom he will have Mercy?* Has not the Potter power over the Clay, to make one Vessel to Honour, and another Dishonour?

If you were to be your own Chusers, what would become of you? According to your foolish Eyes, according to your natural weak Capacities, does it not appear that *Esau* was more just than *Jacob*, that he the greater Blessing? Why did I suffer my faithful Servant *Peter* to fall away, and to deny his Lord? Why was it? but because he should see his Weakness without me, and his Strength with me. He had no Hypocrisy nor Design. He had real Love and Faith, tho it was but natural. He said, Lord, tho I die, I will not deny thee. And he did not only say so, but made it appear, by his Willingness to die for him, when he drew his Sword for him. All this ye read, all this ye know. But ye ponder not what it means; you will not trouble your selves about it. Ye will rather believe that the Devil, tho he is the grand Enemy of Mankind, will come, in the Name of God, to deceive you; than that your merciful Father, who spar'd not his only begotten Son, but gave him up to die upon the Cross an ignominious Death for you, should, in mercy, warn you to Repentance. Can ye think it consists with the Devil's Kingdom or Interest, to warn vile Sinners, who are already his Captives and Slaves, to Repentance and turning to their God aright, to serve him in Sincerity, in Spirit, and in Truth? Sure, sure ye are all asleep, or ye are not willing to open your Eyes. Sure you cannot think there is a God at all, if ye can in the least give way to believe that the Lord of Heaven and Earth, who is jealous of his Honour, will suffer vile wretched Man to come in this manner, if He did not send him.

No but say ye, Why should such and such have the Spirit of God, when more righteous have it not? How dare ye find fault with what I do? Are not my Ways past finding out? Remember the Sheet that was let down, and the words that were spoken, upon the

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the Speech of him that said, I have not let any thing that is unholy or unclean enter my Body. Cannot I use any thing as an Instrument? yes I can. Did not I speak thro *Bdlaam's* Ass? and also thro *Balaam*, tho he was wicked and vile? I can use any of you as an Instrument, and at last fling you into the Fire.

No, ye cannot, when you reason with your selves, by this is not the Message of the Lord; but ye are unwilling to give way to believe it. Ye are like unto the Enemies of *Peter* and *John*, who pronounc'd the lame Man whole in the name of *Jesus*; when they saw that Miracle wrought, altho they were convinc'd in their Souls it was by the Power of him that was crucify'd, in his Name: nay they said, *a notable Miracle is wrought*, and 'tis too manifest, *we cannot deny it; but we will threaten them, that they preach no more, in this Name, to the People*; lest more believe. Thus did they struggle against my Holy Spirit, thus did they push me away from them.

Nothing will do with you. Ye only insist on those words that say, *Many false Christs and false Prophets shall arise*. There shall be many; yes there shall, and there has been. And this ye may see. What is the reason ye have so many Divisions? Is it not to make those words good? to fulfil the words of the Gospel of your Lord *Christ*? Does not every particular Sect of you, say to your Neighbour, I am sure we are right, and you are in the wrong? All of you are condemning those that are not of your Opinion, and exalting your selves by your selves. Is not this the false *Christs*, for every one believes himself in the right, only; and those that are not agreeable to his Opinion, are in the wrong?

And what are your false Prophets, but those that come preaching of Peace, when sudden Destruction is at hand? False Prophets never yet warn'd any to Repentance with speed, or to sell All they had and give it to the Poor, and follow *Christ* according to his words. Do you think it was only those that heard your Lord on Earth, that were call'd upon to follow Him? Does not his Voice still call? and can he not
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now be follow'd as well as then? Why did he say, *Follow thou me, let the Dead bury their Dead*; but because he would not have him mind any thing of this World? For he that thinks of any thing of this World, that sets his heart upon it, is dead. For none can serve two Masters: *Ye cannot serve God and Mammon*, and yet ye are for serving God and *Mammon*, ye would fain serve both; but I tell you ye cannot. But ye do serve one, for his Servants ye are to whom ye obey. Consider and examine your ways. Are ye not for increasing, rather than scattering abroad? Either stand on that side, or come on this: take your Choice; for I will have all or none. For know that he, that is not with me, is against me. *The Lukewarm I will spue out of my Mouth*. It is not your saying or thinking that you are more sober than others, that will do with me.

He that would follow me, must wear my Badg. For blessed is that Man whom the Lord takes to task, whom the Lord chastises. For Affliction is the Dispensation of the Almighty's Mercy, and the bringing of Sinners home. Whereas Prosperity is the cause they turn their back to their Maker, they forget from whence the Blessings come. 'Tis Fulness of Bread and Idleness has betray'd you; yet ye remember me when you are but the least in want: and when I hear you and answer your Prayer, and give you your Expectation; then do ye wax wanton, and forget to give me my Praises. Ye pervert your own ways, and then fret at Correction. Yes, ye fret at my Correction; not considering that I am a just God as well as merciful; just to correct Sinners, as well as merciful to relieve the Distressed when they cry.

Spoken to a Young Man present.

Thou, Young Man, remember the words that says (do not mistake them, altho it says) *Rejoice, O Young Man, in thy Youth; let thine Heart cheer thee in the days of thy Youth; and walk in the ways of thy Heart, and in the sight of thine Eyes*: but know this, thou must come to Judgment. I see thy Ways. Nothing is hid from me. I know thy Doings, thy Profaneness and wicked Actions. Remember thy Crea-

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for in the Days of thy Youth. Thou must not think that I will be serv'd by thee, when thou art not able to serve the Devil, or the Lusts of the Flesh. Thou knowest, thou knowest there is no Allowance in my Scriptures, for the vicious Life thou ledest. Thou knowest also that I have sufficient for thee and for all. All thy Wisdom and Cunning cannot get thee one Morsel of Bread, without my Permission or Allowance. And altho thou knowest and confessest it in thy Soul, how darest thou offend so merciful, so gracious a God?

I came, said your Lord, *to call Sinners to Repentance.* Repent thou therefore, and I will have mercy upon thee. Not only shew thee Mercy in pardoning; but I will shew thee how much I esteem thee above the rest of thy Kindred, if thou wilt but lean towards me. I delight in the returning Prodigal. My Delight is in Mercy, and not in Judgment. It sutes with my Nature to intreat, rather than to threaten or strike. Therefore be not stubborn. Strive thou; strive thou. I know thy weak Frame. I know also what thou art accusom'd to. I know the Difficulty that it is for one of thy nature to turn from Evil to Good. But nothing is impossible to Me. Altho I can turn thee in a moment; be it known to thee, it is thy Duty to be a Fellow-Labourer with me. For I will not save Man against his Will: neither shall the audacious and wilful Sinner go unpunish'd. But if thou wilt strive, I will lend thee my hand, and thou shalt abhor what now thou delightest in. I know thou canst not do any thing of thy self: but I will help thee, if thou wilt pray for help. Be not unthankful to thy God for this Warning to thee. Doubt not of it, for thou hast no reason; since it comes in so tender and loving a manner, to warn thee to flee from the Wrath to come, that the Scriptures foretel thee of: since it is only intended to the Good of thy Soul; and to exhort thee to do thy Duty towards thy God, which thou hast greatly neglected hitherto. I charge thee break off from thy Acquaintance and wicked Companions, with speed. Strive; turn thy self about, and I will help thee,

thee, and provide more for thee than thou art able to imagine. All is mine. All is at my Disposal: and as thou ownest there is a God, a just God, a God that is not only merciful, but just; see that thou dost not (contrary to the Light and Knowledg that I have given thee) fight against his Holy Spirit. But remember the words that says, *The Lord knoweth what you need, before ye ask.* Therefore thou hast no need to care for to morrow, for *none by taking thought can add one Cubit to his Stature.* Remember that the Birds of the Air have neither Store-house nor Barn, yet your heavenly Father feedeth them. And seek ye first the Kingdom of God and his Righteousness, and all things else shall be added unto you.

Beware thou dost not slight this Message; for know, that thou art chargeable with these words that are now spoken to thee, by an unworthy Brother of thine: One who has been known to have been a Blasphemer of my Name, and also inclinable to those Follies as thou art. But pray one for another. That is pleasing to me, and the united Prayers will I hear. For my Delight is in the Unity of Brethren and Sisters. For where Discord is, there the Devil is; but my Ways lead to perfect Peace. Therefore step forward, my Child; strive, struggle, for thou hast potent Adversaries to deal with, the World, the Flesh, and the Devil. Yet if thou wilt strive, and pray for my help, thou shalt be victorious over them all. The Devil shall flee when thou resistest, if thou prayest to me for my Holy Spirit to guide, direct and assist thee.

I will be sought to. I have not Blessings to sling on the ground. For there is no coming to my peaceful Mansions, but thro Thorns and Briars: no purchasing of the Crown, but by bearing of the Cross.

Oh why do rebellious Sinners refuse Offers of Mercy and Pardon, and chuse Death rather than Life! They that will none of my Counsel, but do despise all my Reproofs, shall eat the Fruit of their own way, and be holden in the Cords of their own Iniquities.

XLIII.
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XLIII. How willing am I to bear the Burden of my Children ! How willing to unload them ! to give them Ease and Rest, when they are willing to come to me, and rely fully on me ! Why do you think of this World ? Why do you disturb your Peace, and disquiet your selves, about the Thoughts of what shall come ; when you know not what will come ? Fear no Want, fear no Necessity ; for I tell you, you shall not want neither Spiritual Food nor temporal, if you cast your Care on me your God. You see that your own Care and Thought avails you nothing. It brings you but Pain and Disquiet. But I will that none be idle, but be vigilant and diligent, and do, with all their might, whatever they find in their way to do. Yet I tell you once more, none by taking Thought or Care can add one Cubit to their Stature. Can't I make a little go a great way ? yes I can. Remember the small Fishes, and the small Quantity of Loaves ; and also the Number of People that was fed with them, and also what was left. Can't I order the Heart of Man as I please ? Can't I satisfy the Mind and Stomach of Man ? Remember how fat and fair my Children were, that fed only upon Pulse. Nothing is impossible for me, altho it is with Man. Trouble not your selves about any thing that belongs to this World. For ye are not of it, neither will you find pleasure in it ; for the World will not love you, neither will ye love it, if ye love me. Seek the Peace and Quiet of others ; and I will reward you with the like as ye desire others to possess. I am pleas'd with your saying, that you will trust in God for all things ; but see that ye act in all things as ye say. For while any Part is kept back, there will be no Peace, no Rest, no Ease, no Quiet. Neither can any Man justly say he relies on God, when he trusts in any thing beside him.

This does not forbid a prudent Care. But the prudent Man will always trust in God ; as knowing he cannot preserve or keep himself alive one moment, without the Will of God, or any thing that he has, to him. This is the prudent Care I would have you take.

take. Take care that you keep God before your Eyes, and rely on Him. Trust in him; not with flattering words, but in reality. For He knows your Heart: nothing is hid from him. Therefore remember the word that says, As you believe, so it shall happen unto you. Why did I permit my Servant *Moses* to doubt when he said, *Surely we must destroy all the Cattel, and that will hardly suffice?* He doubted whether I was able to provide them Flesh: because he could not see into my ways, because he did not know all that I could do. The Wonders that he had already seen, could not give him Faith sufficient to believe I was able to hold out to the end, in all things. Therefore, my Children, it is your Duty to look back: not on the Pride and Vanities of this wicked World; but at your past Sins, and also the Mercies I have shewn you from time to time; in providing for you when you have been in the greatest extremity and need, when you had little hopes from any. This should be your thoughts; and not of the World, which is hated by me and mine. What, think you that I am to be drain'd? What, think you that my Store will be less'n'd? No, mine is an inexhaustible Fountain; I have sufficient for all: I feed every living Creature. But I tell you once more, none ever yet met with Want, but those that fear'd it. Therefore wait with Patience; and pray to the eternal Well-spring of Goodness; and rely only on God, on God the Father of all living, the Governour of Heaven and Earth; and then you will surely have what is needful. Remember that you are exhorted to *seek first the Kingdom of Heaven and the Righteousness thereof*, and then what is needful will be added unto you. Take care you do not mix Vice with Virtue; for a House divided cannot stand. Go, my Children, with Resolution to serve the living God, to do to all Men as ye would they should do to you, to give every one their own when able. Take this Thought, this Resolution; and seek to get your Bread honestly, by just Industry, by the Sweat of your Face; without purloining, without design to rob, cheat or defraud any: and all shall go well with you.

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For I did not create Man or Woman to let them want; neither do I love Idleness, neither will I serve the unthankful or unworthy; but those that call to me for Food, those that believe I will provide for them in time of need, those will I fly to, those shall not want any thing needful either for Soul or Body.

Spoken to a young Gentleman.

XLIV. How soon do my Children grow cold? They turn like Weathercocks. What do I forbid you? I desire you to keep from nothing but what you know and confess is for your hurt. Why was *Adam's Sin* so great, but because he might easily have refrain'd it? Yet ye have nothing to do with That, but to remember the Mercy of your God that provided you a Ransom, to redeem your Souls from the danger that they were in by his Fall. Put not off the evil Day. The sooner you begin your Journey, the sooner you will be at the end, if you persevere. You must not lag by the way. You must, like faithful Servants and Soldiers, fight courageously, willingly. You have not only Flesh and Blood to struggle with, but you have Principalities and Powers to cope with; therefore is it call'd a Warfare. There is not one moment's time to be lost. Begin I say, and I will come and shew you the right way. My way leads to Peace. My Service is perfect Freedom, my Yoke is easy, my Burden light. Yet ye will not come voluntarily, no ye will not; and I am not willing to force any against their own Will. Come willingly; and I will reward you according to your Will. Is not a Crown worth fighting for? Is not that promis'd you in the Holy Gospel? and is there any coming to it, but thro the Cross?

My Child, forget not this Offer. Come forward. Thou art stout and young, and the more fit for my Service. I will not accept of thee, when thou art not able to serve the Devil, or the Lusts of the Flesh. Therefore be intreated by me thy merciful God, who has a rich Gift to give thee; to give to those who come humble, in Sincerity. My Dominion is large; I have enough for all; and I make no difference. I

am no Respēcter of Persons. The Vagrant and the King are equal, to me. Who was richer, who was greater than the despis'd Beggar *Lazarus*, and who more unhappy than *Dives*; for the one was comforted, and the other tormented? Therefore be wise, my Child, and, altho I do not love to upbraid or reproach, despite not this my Reproof; for that thou knowest it is said, by my Servant *Solomon*, *Fools despise Reproof*. No I love not to upbraid. But thou hast a Conscience, a Witness within thee, sufficient to tell thee that thou art a rebellious Sinner. But I will not love thee the worse for what is past; If thou wilt but strive to forsake thy Sins for the future, I will turn them all behind my back. I come now to offer Mercy to all repenting Sinners; altho thine are as Scarlet, I can make them white as Wool. If thou dost desire to serve thy God, my Harvest is great and the Labourers but few. I am coming to chuse more Labourers; and thou shalt be one, if thou dost heartily desire it. What greater Honour can befall thee, than to be a Messenger of the Lord, the Governour of Heaven and Earth? Despise not this Offer; but take it while thou mayst. For if thou heartily desire it, thou shalt surely find the Effect of thy sincere Prayer. I will make thee as he that now speaks my Word unto thee. Thou shalt know, and confess that 'tis the Spirit of God that moves Him. Yet thou shalt have cause to know it; and not be ashamed of preaching my *Christ's* Gospel in the open Streets, when I require it of thee. My Child, the Kingdom of my *Christ* is at hand: and be thou ready. Prepare thy self. Remember the foolish Virgins. Prepare thy self to meet him; for he is even at the door. Prepare thy self I say, for thou knowest not when he comes. He comes as a Thief in the night; therefore rouze. And if he comes not to morrow or next day, be thou patient. 'Tis thy Duty to wait on the Lord that gives thee Breath and Being. What canst thou do better, than wait on thy God? It brings Peace and Comfort to thee, when all the Wealth of this World cannot. It is not worth one hour's time, All that is on this Earth. Therefore fling it off, and for-

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fake it : and fling off thy Companions. It will be a happy Change to thee, to meet with heavenly Companions instead of earthly ; for I will in a few days chain up the Devil from my People. He shall no longer chain my People in his Fetters, as he has done. This he knows, this it is that makes him so outrageous, because he knows his time is but short. Be on thy Watch, my Child ; and ponder these Words that are now spoken to thee. For be assur'd that, as there is a God ruling all things, this is his Voice. Reject it not ; but be thankful for that thy God is so condescending, as to speak to thee by a human Organ, by the mouth of one that has been a Sinner ; (and is) like unto thy self. But altho I speak thro him, yet if he does not take it to himself, as well as it is my Will and Desire that thou shouldst, he will surely fall and perish. For I can use him as long as I please ; and then fling him away ; and say unto him, as I did to those that boasted of their Gifts and said, *Have I not sat down with thee ? Have I not cast out Devils in thy Name ?* Was not the Answer, I know you not, depart from me ye Workers of Iniquity ?

Be wise my Children. Be wise, and look every one unto your selves. Judg not one another ; and spy out no Failings, except it is in your selves : and then repent, and pray that you might not come into Temptation.

Spoken to an Irish Man, a Papist, who came to him.

After some time of Silence, and mental Prayer, he was under the Operation of the Spirit : and then opening the Bible at the first Chapter of Jeremiah, he read the same ; wherein the Commission and the Fate of a Prophet are fully describ'd. After which, and a little further waiting in silence, he kneel'd down, still in Agitations, and pray'd as follows :

O Lord, I beseech thee look down in Mercy upon the Work of thine own hands, this Man that bears thy Image. Suffer him not to give way to the Suggestions of the Devil, nor to doubt in thy Word, to doubt of that Message that warns him to Repentance, and lying low before his God, and Man. O Lord,
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We cannot see except thou givest us Eyes: I beseech thee open his Eyes, that he might discern between Good and Evil. Give him, for *Christ Jesus's* sake, thy Holy Spirit of discerning; for thou hast said thy Delight is in Mercy, thou delightest in the returning Prodigal. O Lord, let him not think this any Design or Delusion, contrary to what it appears to be: For thou knowest, my God, I have neither Interest nor Expectation of any thing more than the Good of his Soul, and the obeying thy Commands, the Motions of thy Holy Spirit. O Lord, look down upon him; and let him not go empty away. Make him hungry and thirsty after thy Righteousness, after thy Words of Truth; for that thou hast said, thou wilt feed the Hungry, and give the Thirsty Drink: but the Rich thou wilt send empty away. O Lord, humble him; let him see his own Unworthiness, and that he is nothing, before thee, but Pollution. Let him not say within himself, that he knows more than others; but confess that all Knowledge comes of thee, and be thankful for any thing that he has more than others; or that thou inclinest his Thoughts to do thy Will in any thing. O Lord, if it be for thy Glory, satisfy him; answer his inward Desires, and give him a Heart to ask aright. O Lord, let him ask in Faith, I beseech thee, and Sincerity; seeking thee as he ought to do, as all that professes the Name of Christians ought to do, as all seeking thee the Father of all Living ought to do: seeking thee and thy Love——Help him to come to thee, empty of Pride and Prejudice. Give him Knowledge that this is thy Work. I believe thou wilt; for that thou hast said it by my Mouth. If it be for thy Glory, let him go away satisfy'd that thou hast spoken to him at this time. O Lord, hear me thy unworthy Servant, the worst of Sinners; who have, above all, reason to bless thy Name; not only for that thou hast snatch'd me from the Flames of Hell, but that thou hast also so highly honour'd me as to make me a Preacher of thy *Christ's* Gospel, and a Messenger of thy Truth, and also to bear Reproach for thy Name's sake. O wonderful Mercy indeed!

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It is a glorious Change indeed ! to change riotous Companions for those that seek Heaven, and the promoting of thy Glory. I have great reason to say, above all, that thou hast done great things for my Soul : For none has been like unto me. I have been notoriously wicked. O Lord, have Mercy upon me and mine : Perfect that Change in me. Help me to serve thee aright ; for thou knowest how hard it is for a Man accusom'd to Evil to do any thing that is Good. For *Christ Jesus* sake keep Temptations from me. I am willing to serve thee aright ; but I am unable to think a good Thought, much less to speak a good Word. O Lord, watch over us this day. Go with us in our Goings out and in our Coming in ; and guide our Hearts and our Tongues. For the sake of thy Son *Christ Jesus*, suffer me not to blaspheme : Suffer me not to speak my own Imaginations ; but rather strike me dumb, rather make me an Example to others.

O my God, it is a Pleasure to serve thee aright. Therefore keep me close to thee : Suffer me not to be deluded by the grand Enemy of Mankind : Suffer me not any more to be led away to Delusion or Distraction. Thy Ways lead to Peace ; but the Ways of Sin leads to Distraction and Destruction.

O Lord, guide my Tongue ; and prepare his Heart to hear thy Word, for the sake of thy only begotten Son *Jesus Christ*, in whose Name and Words I further call upon thee, *Our Father*, &c.

The Preparation of the Heart is in Man : but the Answer of the Tongue is of the Lord.

It is the Duty of all to come before the Lord with Fear and Trembling ; seeking the Glory of God and the Peace of their Souls ; for blessed is the Peacemaker.

How can any one expect to prosper in the Things they go about, when they are doubting whether they shall or no ? How ridiculous is it for a Man to go a Journey, when he believes he shall not prosper ? Be wise, my Children, and despise not that Message that warns you to Repentance and Newness of Life. For

I tell you, the Devil seeks no Man's Good; neither would he have him to forsake the Evil of his Ways; neither will it prove any ill Delusion to those that are deluded from their Sins.

Was not all that came warning to Repentance, were not all thus treated? Why do you think it strange that the World does not receive them, or respect them, or entertain them? No, say ye within your selves, they are wicked, they were lately Blasphemers, Whoremongers, Adulterers; how can the Spirit be in them? not considering that the Lord can use any whom he pleases, as Instruments; and at last fling them into the Fire.

You have no Business with the Messenger, to adore him; but with the Words of God, that warns you to fly from the Wrath of God that is coming on the Wicked.

Had not your Lord *Christ* his Forerunner? Yes he had. Then there was Persecution in every Street: Then were they reproach'd by all: And so they are now, and so they will be. Therefore think it not strange when ye hear those Messengers revil'd, scoff'd at, and curs'd. For the Devil is outrageous against them: He is in great Wrath, because he sees his Kingdom is near at an end: He stirs up the Heart of those, that have too much listned to him with Anger: Therefore, if ye were not blind, ye would know whose Servants ye are when ye are spiteful and malicious.

Did they not stone my faithful Servant *Stephen*, when he was praying for them? Did they not more maliciously persecute your Lord to Death, and acquitted a Murderer? Any Blasphemer was more esteem'd of than him that came without vain Show, without Observation; that came preaching good Tidings, healing the Sick, giving Sight to the Blind. All these Miracles would not give them Faith. His Humility would not melt them: but they upbraided him the more, and said he was a Companion to Publicans and Sinners; altho he sought not their Company, for that he lov'd their vicious riotous Behaviour,

haviour, but to win them, by Love; from their wicked Ways. He said, he did not come to call the Righteous, but Sinners to Repentance. Therefore, O Sinner, be not thy own Traitor. Shut not the Door of thy Heart against thy Lord *Christ* : but open wide, and look thou to his Merit. Trust thou in his Blood. Pray thou to him ; for there's no coming to me but by him. Pray thou to him. Trust thou in his Blood, that he has spilt for thee ; and then thou wilt surely be safe, let this be what it will.

This does not come as the false Prophets, spoken of, has or shall come. This does not come preaching of Peace, when sudden Destruction is at hand. No, the false Prophets never yet warn'd any to sudden Repentance, to leave off their pompous Dresses, to quit their fine Seats. No, they came contrariwise : and 'tis such ye want now, to preach. Ye want a Prophet that preaches Wine and Delicates ; that Prophet would be welcome. But those that warns you to lie low, to be humble, to do to all Men as ye would they should do unto you : This, ye say, ye can read yourselves. Yet ye will not obey neither the Precepts of the Gospel, nor this Voice. No, ye cannot, while as yet ye follow too much the Desires of your own Hearts. Ye seek too much the Interest of this World ; altho ye confess with your Mouths, that ye cannot subsist one moment without the Help of God. And since you confess and say you know it, are ye not your own Traitors when you thus hate Peace, while you fly from Delights everlasting, to embrace Pleasures, for a moment, that will bring you to Torments everlasting ? Oh what a miserable Exchange is that !

I tell thee, my unworthy Son, that thou hast not many Days to follow the Business of this World. Therefore see that thou doubt not ; but pray without ceasing. Pray to the God of Heaven and Earth. Pray to the Father of thy Lord *Jesus Christ*. Pray to him only. Trust in him only. But I tell thee ; see that thou dost not quench the Holy Spirit, that thou dost not resist the secret Mover of thy Soul, that

will instruct thee, and teach thee to do that that thou never yet didst, or ever thought'st of. I charge thee oppose it not; for thou shalt surely be a Herald. Thou shalt surely preach my Gospel with Purity, altho thou art unworthy of that Honour that I am going to give thee. Thou art unworthy of the least of my Favours. But, I tell thee, I am coming now to change all Things; to confound the Wisdom of the Wise, and to bring to nothing the Understanding of the Prudent. I tell thee thou shalt change the Hearts of the People of that Land where thou art going, by the Words that shall proceed from thy Mouth. They shall no longer insist on Forms and Habits: They shall no longer worship Idols: They shall no longer follow false and erroneous Teachers. For the Day draws near wherein Righteousness and Truth shall run down as a mighty Stream, bearing down all Unrighteousness and Wickedness before it.

This is the Time spoken of; this is that which is coming; which is meant in the 4th, 5th and 6th Verses of the 20th Chapter of the *Revelations*. There shall be a new Heavens and Earth indeed. There shall those appear, visible to thy Eyes, that have died in *Christ*. They shall sit down upon Thrones, judging the twelve Tribes of *Israel*. This thy Eyes shall see in a little time; altho thou believest it not. But I the Lord have spoken it, by one of thy Fellow-Creatures; one that has been known to have been a great Blasphemer of my Name: Therefore lie thou low, and doubt not of any thing that has been spoken to thee. And distract not thy Brain in studying that that is out of thy Apprehension; for thou shalt surely see with thine Eyes, those that have died in *Christ*, judging. Not that there will be setting up and pulling down, as there is now by Man: No, but every thing shall be judg'd by Truth. All Courts of Judicature shall be rul'd and govern'd by Divine Inspiration. There shall be no more Tricking nor Bribery; nor false Witnesses go unpunish'd. All Unrighteousness shall be done away. Then, and not till then, will be the Kingdom of *Christ* upon Earth:

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Then, and not till then, will *Christ's Church* gloriously shine triumphant, that now is partly militant.

Because I do not immediately punish Men according to their Demerit, because I do not discover their Sins, and bring them to open Shame, therefore do they make bold with my Goodness. I was once call'd the God of Vengeance, but now the Father of Mercies. Remember, your Lord did not upbraid the Woman caught in Adultery. Her malicious and cruel Neighbours, thinking themselves more righteous, condemn'd her, because her Sin was publick. They did not look into themselves; but said, *We caught her in the Act*, therefore she must be ston'd. Your Lord did not upbraid them; but mildly wrote, in large Characters, on the Ground; (so that they saw that nothing was hid from him) so that they went away asham'd. Yet ye see your Lord, who was Judg of the Earth, he did not upbraid her, but said, *Where is thine Accusers?* When she said they were gone; he said, *Neither do I condemn thee; go thy way, sin no more.*

Therefore be not thy own Traitor; nor judg by the outward Appearance of any thing: For thou knowest not the Heart of Man.

Dost thou think that the Alwise God, the Allseeing God, who is jealous of his Honour, would suffer Man, vile Man thus to blaspheme, if he did not send him? Surely thou canst not condemn any, and justify thy self. Therefore look into thy Heart and Conscience; for there thou hast a Witness within thee, to tell thee whether thou hast occasion to repent or no. And if so; oughtest thou not to be thankful to thy Lord, that has so low condescended, to teach Man by his Holy Spirit? that has thus low stoop'd to rebellious Man, as to teach them his Ways by their Fellow Creatures, according to their Capacities.

Is it not said, *In the latter Days I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy; your young Men shall see Visions, and your old Men shall dream Dreams?* Is not this the latter Days?

What way would you have me come? I have try'd

a many Ways. How many Examples of my Judgments have I shown you, that I am offended with this Generation? Have I not mercifully told you how ye shall know when the End is near? All this will not stir you. Is not the Father against the Son, the Son against the Father; the Mother-in-law against the Daughter-in-law? Is not Confusion and Distraction in almost every House? Is not this what was spoken of? Is it not said also, that your *Lord will come like a Thief in the Night*? And are ye not to prepare yourselves? Ought ye not always to be on the Watch when you know not, nor the Angels, when he will come?

Be not high-minded, but fear. Remember persecuting *Saul* became an humble obedient Preacher. Remember that he stood out, thinking himself in the right; and would not come, but despis'd the Promise I had made him by my Prophets; and despis'd and still went on; in Anger and Malice persecuting; and never thought right on me, or call'd right to me; altho he seem'd very zealous. No, he did not seek me right, until he fell from off his Horse. Then, when he saw himself in Danger, he said, *Lord, what wouldst thou have me to do?* So must I be forc'd to do that that is against my Nature.

Ye will not judg aright of things. Ye all say, ye wish the Lord would appear. O audacious, they that say they wish the Lord would appear, and do not prepare themselves to meet him! I tell you, my Children, the Day of Judgment is at hand. And altho it was foretold by my Servant *Noah* what was coming upon the World, they did but scoff at him; and so, from day to day, they grew the harder. So because, now, I do not punish you for your Sin to day, you go on to morrow in greater. But mind what came at last. For he, being obedient, held on to the last; altho he was scoff'd and mock'd at, he held on preaching and warning them. But they, while they were scoffing at him, the Flood came and swept them away. So it will happen to you that will not hear this Voice: that will not be warn'd by this Message that

that I send you ; that will not come to the clear streaming Fountain ; but run to every dirty Puddle, as if your Neighbour could tell you what you are, better than your own Conscience within.

O foolish Stupidity ! Too much Idleness and Fullness of Bread has betray'd you. Remember the Children of *Israel* ; when they were in Misery they cry'd to me ; and I came to them, to their Relief. But no sooner were they in Plenty, but they were rebellious. So are ye. But ye shall know what it is to be ungrateful to so merciful a God, that not only gives you all things, but gave his only begotten Son to suffer an ignominious Death upon the Cross for you Sinners, while you were reviling.

Then being still under the Operation of the Spirit, he sung the two first Staves of the 50th Psalm.

I.

*The mighty God, th' Eternal hath thus spoke,
And all the World he will call and provoke ;
Ev'n from the East, and so forth to the West,
From towards Sion, which Place he liketh best,
God will appear in Beauty most excellent ;
Our God will come before that long time be spent.*

II.

*Devouring Fire shall go before his Face ;
A great Tempest shall round about him trace.
Then shall he call the Earth and Heavens bright,
To judg his Folk with Equity and Right.
Saying, Go to, and now my Saints assemble,
My Paths they keep, their Gifts do not dissemble.*

Don't you find all this threaten'd ? Don't you find in the Scriptures, as you say you believe in, all this foretold ? Are you not exhorted to seek first the Kingdom of God and the Righteousness thereof ? Is it not said, that none by taking Care can add one Cubit unto his Stature ? But altho ye say, ye believe in the Scripture, and confess it to be the Word of God, ye will not be obedient to neither : But think, like the foolish *Ananias*, to prepare your selves Habitation, by the unrighteous *Mammon*, for your Posterity. Yes, it is said,

said, *mind the unjust Steward*; but it is said that he was an unjust Steward. Therefore judg right of things, and not according to your own natural Understanding. For the Wisdom of Man is but Foolishness unto God. Did ever any one trust in God aright, that wanted? Why did he command his Servants of old to travel without Scrip or Purse? Why also did *Ananias* and his Wife drop down dead, but because they kept back Part? For it was said by your Lord, that *all Sins and Blaspheemies should be forgiven unto Men, but the Sin against the Holy Ghost, which should never be forgiven in this World, nor in the World to come.* Therefore did they drop down dead.

See, my Children, that you do not lay stress on *uncertain Riches.* Seek the Kingdom of God, and the Righteousness thereof, and all things shall be added: For your Father of Heaven knows what you have need of before you ask. Therefore seek the Glory of God and the Good of Souls; and then you shall be surely happy and in Peace, in the World to come (where none can disquiet you) altho you meet with the Cross here. But know this, that there is no coming to a glorious Crown but by bearing the Cross: For the way that leads to eternal Peace is pay'd with Thorns. Therefore you must strive, and struggle, and slight the Vanities and Poms of this wicked World. Seek Peace in your Souls, and then you will despise the Riches of this World.

I will be found of those that seek me. But see that ye be not cowardly: See that you knock hard, and call aloud. Remember what is said concerning the borrowing the Loaves of Bread; how it is said, that if he be in Bed with his Children, yet he shall rise and give him, because of his Importunity. Therefore be not cowardly; for God is not like Man; He is not offended at the hard knocking or loud Calling of his Children. For he is ready to fly to their Relief and Rescue in Danger. He is the only true Friend; that helps in time of Need. He will not be flatter'd; for he is just to punish, as well as merciful. He never gives Ill but to those that deserve it, and yet has
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Mercy to the worst of Sinners, when they do but in the least repent.

It is the Duty of all, that would be satisfy'd in this, to seek of God only, in secret; for he is the Giver of all good Gifts. Therefore pray for Faith. For, if thou hast Faith, thou mayst do all things; but without Faith thou art nothing. Therefore pray for Faith; for that is the Gift of God: and thou canst not come by it any other way. And since thou knowest this, see that thou art not slack: but pray, fervently and earnestly, for it; and thou wilt find that God will not deceive thee, nor suffer thee to be deceiv'd nor misled, if thou puttest thy whole Trust in him.

To the Inhabitants of Chesham;

Upon occasion of a poor Townsman's being arrested for Debt, and carry'd away in Custody.

XLVI. Come let us lay our Hands to help out our poor Brother out of Trouble; for God's sake, who spar'd not his only begotten Son, but gave him up to die an ignominious Death on the Cross, to pay that Debt we justly owe. He gave up his Life for us, while we were his Enemies, while we were reviling. He did not revile again, but patiently bore the Cross, and suffer'd Death, to relieve us from eternal Ruin. Neighbours; you that have Plenty, and extravagantly spend daily and hourly, consider the Condition of our poor Brother that is in Distress; and, for God's sake, let us relieve him. We may be sure that That is the Work of God, the Work of religious Persons, to help the Distress'd; to relieve those that are in Want: That pleases God, and gains Commendation. Let us not think of his Failings or Follies. For if we were Judges of the Earth, and on the Judgment-Seat, we ought to remember Mercy in the midst of Judgment: for that our Lord *Christ* left us a Commission to be merciful. He was just, yet he was merciful; he upbraided not, but said, *Go, and sin no more.*

Ye all profess Religion; and since you make a Profession, ye ought to make it appear that ye are so, by

By keeping close to the Precepts of the Gospel.

It may be you may be offended with me ; and say ye knew this already, and did not want to be taught by such a one as I ; for that you know the Duty of a Christian already. But know, Neighbours, if ye know the Duty of a Christian, and do not act according to your Knowledg ; all your Profession is but vain. It is not the long Continuance in Profession, but the producing Fruits, that is the Matter of a Christian. The Business of a Christian is to shew his Riches in Grace, as well as in the Plenty of this World. *Ananias* made great Shew of Zeal and Charity : He profess'd more than the rest of his Neighbours : Of his own voluntary will, without being ask'd, he said he would sell all for God's sake, and lay it at the Apostles Feet. He did sell ; but he kept back Part : therefore did he perish with the Dross he trusted in, more than he did in God. Remember the Widow's Mite, that was accepted. Why ? because she gave all ; and doubted not but that he that supply'd her with That, would give her more when need requir'd.

Pray, Neighbours, slight not my Advice ; neither cavil at any Defects you can find in this Letter, directed to you in the behalf of this our poor Brother. But take it as the sincere Love of me who am a Stranger ; and that only desire, the remainder Part of my Life, to serve God in Spirit and in Truth.

Let us not look into the Faults of others ; but into our own : for the best of us is unworthy of what we enjoy. Neither can we discern who is worthy or who is not : For he that was justified by God himself, was upbraided, reproach'd and derided, by those that were not so acceptable to God as him ; I mean *Job*. And *David*, which we read was a Man after God's own Heart, we confess him to be a Prophet, and God's anointed King ; yet we find he was revil'd, reproach'd and hated. And to be sure those that so revil'd him, that so abus'd him, upbraided and reproach'd him ; to be sure they thought him deserving of the Reproach, they thought themselves in

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the right. But if we will look round us, we may soon see and find from whom Reproaches come. From whom comes Spite and Malice, but from the Father of Lyes, the Devil; who is not, nor never will be for the Unity of Brethren? 'Tis only God, the Father of Mercies, that is for Love and Peace: 'tis he that excites our Hearts to do good: It is he that bids us love one another: it is he that bids us do Good to those that spitefully use us: it is he that bids us do as we would be done unto. Therefore let us, for *Christ's* sake, for the future, help his Poor, feed the Hungry, and clothe the Naked; for such is of God, and only such.

Let not this my Advice be slighted by you: For, God is my Witness, I seek not the Praise of Man; but I have set my Resolution, with the Help and Strength of the Lord, to serve all poor People as long as I have Breath; and also to honour the Rich, those to whom Honour is due to. I desire to behave my self, void of Offence; and in whatsoever I or mine do offend any one here, let me know mine Error, and I will submit my self, for the Glory of God, and my Peace-sake. But all as I desire at this time is, that you will help this our Brother that is in Trouble and Want, as it is our Duty; and not bury our Talents in a Napkin: lest the Lord, that left it us to use, should take it from us, and give it to those that do better improve it.

I am satisfied that no good Man will be offended at me for this my Advice. Good Advice can do no harm, but to those that refuse to take it. For I seek not the Praise of Men, I say once more; neither would I have you believe that I take Pleasure in giving mine Alms in the sight of Men. I know the Command is contrary; but we had better give it any way, to help our poor distress'd Brethren, than they should perish.

I give freely, with all my Heart. Not out of Pride or Vainglory, but to encourage those of my Neighbours, that have wherewith, to do the like. Therefore, for God's sake I beg, on the behalf of

this our poor distress'd Brother, to contribute to his Relief, lest he perish, and his Blood lie at our Doors. For God never design'd Man to spend riotously their Talents in Taverns and Alehouses; but to be improv'd for his Glory, and the Good and Comfort of his poor Children. Shew Mercy: that the Lord may have Mercy upon us.

There is not only great Goodness in being merciful and liberal to the Poor, who we know to be helpless, but great Policy also; for it wins the Hearts of good Men, as well as pleases God, it gains Commendations of all. That we might all look into our Hearts and Consciences for the future; and inquire whether we have serv'd God aright or no, according to our Profession, is the hearty Prayer and Desire of your unworthy Brother in our Lord *Christ Jesus*, A.W.

*A Prayer with the Family on the Lord's Day
in the Morning.*

XLVII. O thou mighty and merciful God; thou thou wert once call'd the God of Vengeance, I can now say by Experience, thou art the God of Mercy. Blessed be thy Name, O holy Father of Heaven, that thou hast look'd in thy tender Compassion upon me; and pluck'd me as a Brand out of the Burning. That thou hast not only turn'd me back, when I was running on in Wickedness and Rebellion against thee, and blaspheming thy Name; but hast also chosen me for thy immediate Service. O my God, my whole Desire is to serve thee in Spirit and in Truth. O Lord, thou knowest whether I am sincere or no. If I am; Lord *Jesus* of Heaven intercede for me, to my God and thy Father, that he will be graciously pleas'd to make me a Vessel of Honour. O my God, suffer me not to cloke or dissemble any Sin. O suffer me not, I beseech thee, to cover any Sin over with a Fig-Leaf. For thou art All-seeing, nothing is hid from thee. I beseech thee, cleanse me from my Filthiness. I beseech thee, wash me, that I may be white as Snow. What if my Sins be as Scarlet? The Blood of thy immaculate Lamb is sufficient to wash me clean; if thou art so graciously

ly pleas'd to look in Mercy upon me, and give me a true and sincere Heart. O Lord, I beseech thee, forgive all here before thee, all our past Sins; all our evil Imaginations; all our Doubtings and Distrust, which is of the Devil; since we know, from thy holy Word, that a doubting Faith is a damning Faith. O Lord, forgive us what is past; and help us to do better for the future. O Lord, watch over us, on this thy Day; that we do not let our Mind run after Imaginations, after vain empty things; that will not only be a hindrance to us, but will lead us to Confusion and Disquiet. O Lord, guide my Tongue. Send home thy Word into their Hearts: that they may all see and confess that I thy unworthy Servant am taught of thee, and that none but the God of Heaven can give such Wisdom and Understanding. Let this be the Thought of their Heart, I beseech thee, that so they may receive it as thy Word, and not as the Word of Man, for the sake of thy Son *Jesus Christ*; in whose words I'll further call upon thee, *Our Father*, &c.

After reading the three first Chapters in Daniel.

Do ye not see, my Children, that those that seek'd my Glory valu'd not the Praise of Man? They valu'd not the Esteem of Men, neither fear'd they the Fury of the Kings of this Earth; but trusted in the King of Heaven, who is the King of Kings. Therefore did he [*Daniel*] bid Defiance to their Threats, in his Heart; and would not worship an Idol for fear of being punish'd. He had none to join with him, but those of his Brethren whom I chose, for my Glory and your Instruction. No, they were all against him, they all hated him and his Companions. What was it for? but because he reprov'd them for their Idolatry, and would not live in Fear of Man, but of God; and in him he trusted, therefore was he safe and protected. Yet you may see that it was the Will of your merciful Father to see how far Men would go in their Malice to their Fellow-Creatures. He suffer'd them to be flung into the burning fiery Furnace, that was heated seven times hotter than

usual. This appear'd very grievous to the Eyes of the Beholders ; yet it was the Cause of many Souls coming to God ; and it was an everlasting Comfort and Consolation to those, that willingly gave up their Souls and Bodies to the disposing of Almighty God, thro strong Faith in him. For he that desires any thing of God, must first pray for Faith to believe, that the Lord will answer his Desires if he asks in Sincerity ; otherwise his Labour will be in vain : and instead of meeting with an Answer to his Satisfaction, he shall only meet with Confusion. But here you see there was no Fear ; and here you see there was Safety and Protection : and not only Honour, and Praise, and Love from God, but, in the end, it brought the Love of Man unto them ; for many lov'd, honour'd and prais'd them for their Courage and Resolution to serve the true and living God.

Therefore, my Children, make your Peace with God only. Let Men alone. If they will not hear you, nor regard you, when you speak kindly, and reprove them meekly, what think you that they will when you speak passionate? —

XLVIII. It was foretold of my Servant *Paul*, that he should be a Preacher of my *Christ's* Gospel : he was fore-ordin'd from his Mother's Womb. And to bring down the haughty Pride of Man, did I suffer him to be a Persecutor ; for instead of standing neuter, as many of his Neighbours did, who had not Courage or good Will to go backward or forward : I say, instead of standing neuter, he with a courageous Zeal, according to his Knowledg, went on to persecute the Christians, as believing them to be Blasphemers. And now, my People reject such as he, and rail at his Ignorance ; when they ought rather to take Example by him : for he was faithful, and zealous according to his Knowledg. And when I turn'd him, he was as valiant for my *Christ's* Name ; more valiant, for he redoubled his Force and Industry to fetch up his mispent time. But why was it, that,
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being a zealous, honest, just Man, say the Foolish, why was he mislead to act contrary to the Will of God? I'll tell you why; it was because it should appear the more manifest to be my Power, when there was such a sudden Change wrought in him. Yet those that had been longer in the Ministry, and had longer Knowledge of my *Christ* than he, did upbraid him with his former Follies. And that was the Cause that I appear'd the more to him, to give him Comfort, and Courage, and Strength, and Willingness to serve me in Spirit and in Truth. Yet because of the Abundance of the Revelations, as it is said, there was given to him a Thorn in the Flesh, the Messenger of *Satan* to buffet him, that he should not exalt himself above measure. But because he besought me, early and late, in Sincerity; desiring to forsake all Evil, and being willing to serve me purely without Spot or Blemish; therefore did I not impute his Sin unto him, but had Mercy on him. Yet he had more Sufferings than any, more Hardships than any, more Labour than any: Why was it? Because I lov'd him. And because he was the most despis'd, did I the most honour him; and because I ordain'd the greatest Crown, where he should shine brightest in my Heaven. Therefore did I suffer him to be the most afflicted in this evil World. But what then? I gave him Comfort under his Afflictions. I gave him Faith and Hope; which carried him thro' all, with Patience and Contentment, praising my Name for that I had so highly honour'd him, as to make him worthy of Persecution for my *Christ's* sake. Therefore let none be proud, or think themselves the better for being longer acquainted with me; but much the worse, if they have not Fruits appearing, according to their long Acquaintance with me. He was courteous, kind and generous. Tho' he was counted rude of Speech, it was because he lov'd Truth, and hated Flattery and Dissimulation. And now he is plac'd before me, where he shall feel no more Sorrow nor Affliction; but shall attend your Lord *Christ* to the Judgment-Seat, at the great Tribunal-Day.

XLIX. What would my People have? Will nothing do with them? Will neither Intreaties, nor Threatnings do? Do ye not all say; you know the Scriptures says, *Your Lord will come like a Thief in the Night*; and that ye believe in his Words? Do ye not all profess, that that is Truth? Yet ye will not give ear to neither his written Word, nor to those that is now spoken by my Children. Oh, great is the Formality of Religion in this day; but little the Power thereof! O many is the Examples of my Love, and Mercy to the Despis'd and Rejected; and yet ye will be wise in your own Conceits! Is it not said, That *two went into the Temple to pray; the one was a Pharisee, and the other a Publican*? There was the best, and the worst: there was the Righteous and the Wicked: there was he that thought himself over-righteous, that thought himself the best; and he that thought himself the worst. *The Pharisee* vaunted, and vapering said, *I thank God, I am not as other Men are; Extortioners, Unrighteous, Adulterers, or even as this Publican*. He was not only a Boaster, but a Reviler and malicious; while at the same time the poor cast-down Publican smote his Breast, and said, *Lord be merciful to me a Sinner*. He acknowledg'd his Sin and Unworthiness; therefore went he home to his House rather justify'd. Audacious Impudence! hard-hearted cruel Malice! to bring, in a malicious manner, a Caveat against his Fellow-Creature, even when he is begging his Life and Soul of his Maker and Master: to accuse him for Sin at that time, when he is pleading for his Life. O cruel Malice indeed, and yet be counted righteous!

O my People, ye are like unto the Desire of *Joseph*, who would have it, that *Manasseh* should be before *Ephraim*; the best of you are, I say, for chusing according to your own Fancies. But God-like *Jacob* did put his hands across, and laid his right Hand on the Head of the worst, and his left on the best. This, say the Self-wise, and the Self-righteous, is very amazing! Yes, it is very amazing indeed, to those that

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insists on their own Merit, and say, I have not committed this Sin, nor that Sin, or done Evil as such a one has. I have not been an Ill-liver, an adulterous Person, a Fornicator, an Extortioner, as others are. You do find it possible then, that many Men may live without doing Injury to their Neighbors, or other evil Actions outwardly; but I tell you, my People, there is a great deal of difference between doing No Evil, and doing Good. For, what if thou art righteous in thine own Eyes, thou Pharisee? What if thou canst say, thou hast not done Evil as other Men have? What does that avail thee? The Business of a Christian is to produce Fruits, and to do Good; that is the Business of a Christian. Therefore boast no longer of thy Righteousness; neither condemn the Publicans or Sinners for that they have committed Evil in thy Sight. But remember that thou art a Sinner also, originally a Sinner: and remember that those that thy Lord *Christ* was upbraided for eating with, those hearken'd unto him, and was receiv'd into his Mercy: tho the Rich, and the Wise, and the Learned was refus'd. And why was it? Because they thought they had enough of their own, they were full; but the Others that They condemn'd, was empty and knew their Unworthiness: they had no high Thoughts of themselves, but condemn'd themselves inwardly; That led the Father of Mercy to take pity on them, and to give them repenting Hearts.

And be not so slighting of the Parable of the Prodigal Son; how he murmur'd, He, I say, that was at home, how he murmur'd at the Father's receiving his Son with Joy; how he murmur'd at his killing the fattest Calf for him. Remember, my People, the Discourse of the Labourers in the Gospel; how the last had a Penny, altho the first grumbld, and grudg'd it. Remember what is said, *Which of you having an hundred Sheep, if you lose one, will you not leave the ninety and nine, to seek that?* And will there not be Joy when you have found it? Is it not said, that *He came to the lost Sheep of the House of Israel?* Who is the lost Sheep, but the Publicans and Sinners, those that are con-

condemn'd and accounted so by the Rich and Wise in Conceit? Be not high-minded, my People; for the righteous Scholar, he that is taught by the Holy Spirit of God, will not condemn any, neither have high Thoughts of himself: no, he will not, neither will he be asham'd to confess his former evil Customs or Follies; but speak them for the Glory of God. Did not my Servant *Matthew* call himself *Matthew the Publican*? Was he not a Publican? Was he not call'd so, and accounted so? And he was call'd by your Lord, as he sat at the Receipt of Custom. Was not *Levi*, who is call'd *James*, who was an Apostle of your Lord's, was not he a Publican? Was not *Zacheus* a Publican? Yes, they were all Publicans. And how dare vile Dust, vile Man, boast himself in any thing, or condemn his Fellow-creature, when by Me he stands or falls? Are ye not all Sinners? How dare ye thus vaunt one at another? How dare ye say, I have not liv'd as wicked as you? O ye Hypocrites! Ye full of Deceit, and Pride, and Malice! How can ye condemn others, or judg others; since ye know, that *with the same Judgment ye judg others, ye shall be judg'd*? I say, my People, ye busy your selves too much about vain Notions, about the Faults and Failings of Others, and forget your own: therefore shall ye be judg'd according as ye have judg'd others. You hard-hearted, cruel Judges: you proud ones will I bring down; but the Humble, the Despis'd will I exalt in a little time.

L. O happy, happy Delusion will it prove, to those that are deluded to give their All, all that they possess in this wicked World, to God's Poor, for God's sake. O be wise, my People; and do not scoff, do not laugh at, and make a May-game of those that do sincerely, simply, and religiously, according to the Precepts of the Gospel, without shewing Respect to Persons, or the Thought of vain Glory, part from what they have; to those that they do believe to be in want. Neither ought the Almoner to grieve if he is revil'd: for it must so happen to the sincere Giver
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for *Christ's* sake. None ever yet came in the Name of God, seeking his Glory only, and the Good of Souls, but was revil'd, evil spoken of, and mistrusted to be Blasphemers or Deceivers. So ye see wicked Men, that are wicked themselves, do judg of others accordingly, by the evil Suggestions of the Devil. Oh how easy are they drawn aside from the Truth, to follow Distraction, that will bring them to Destruction in the end. There is not only great Wickedness in judging of others that apparently do good; I say, there is not only great Wickedness in it, but great Folly, for a Man to disturb his Mind about That that does not concern the Welfare of his Body or Soul; but that will bring him to be hated and abhor'd even by evil Men, as well as forsaken by the Righteous: for who, that loves Peace, will come near a Tale-bearer? Who will speak lovingly or kindly in the Ears of that Man, that does not believe what they say? Oh! Rottenness to the Bone is a distrustful-minded Man. For because of his own rotten Heart, he judges others to be putrified. This is not Religion, my People, to surmise and judg of a Man according to his outward Appearance. For what if a Man acts evil against God or Himself, and does Good to Thee, O Man? Hast Thou reason to curse or abuse him? No, thou hast reason to thank thy God for the Good Thou hast receiv'd of him; and also to pray, that the Instrument, that did thee Good, may be forgiven for what he has done amiss to his God and others. That is the Duty of a Christian. But, no, ye will not be pleas'd, no ways, with your Fellow-creatures: for if they exceed you in good Deeds, or charitable Acts, you grow proud and malicious; griev'd for that they outdo you in Goodness: not that ye are willing to outdo them in Goodness, or to do Good your selves; but griev'd that they do Good; and that you have not the Fame or Name of the like, without doing Good to any. Ye are only griev'd because they are better than you: and grudg their doing Good, as believing it will redound to your Shame, that you will not do the like. That

is your Grief. Not for that ye are not able, or for that God does not incline your Heart to do the like, but for That that They shall merit Love, and the Praise of good Men; therefore is your Grief. And that unreasonable Grief is of the Devil, which grows and increases to Malice. And so instead of praising God for the Good ye see others do, and instead of thinking on the Good they do, ye think only on the Evil they have committed, and upbraid Them with That. Not considering that No Man does Good; no, not so much as one, but what does Evil; much more the best of you all, *are unprofitable Servants*: the best of you all, are unworthy of the Bread ye eat: the best of you have more than ye deserve: then why will ye grudge others? Will not the grudging of the Labourers in the Gospel; will not the Word of the Lord reach your Heart? Will not the Acts of Mercy shewn, at sundry times by me your God, to the most despis'd, and condemn'd, and contemptible Creatures as were known upon Earth, will not these things move you? How can you call your selves religious, and think any thing of your selves? When He that thought himself the best, I mean him that went, mantled in his own Righteousness, into the Temple to pray: He that said, he pray'd so many times a Day; and fasted so many times a Week; and gave so much away: when He that was thus strict, was wretched and rejected, when the poor Publican was justified and receiv'd into Mercy. I will tell you why He was the rather justified; because he condemn'd himself, as knowing he was unworthy of the Bread he ate, and deserv'd not Mercy: but also knowing the Lord to be merciful, believing he would have Mercy, he did sincerely repent, and smote his Breast, and said, *Lord have Mercy upon me a miserable Sinner*: therefore was he the rather justified. Too too many Pharisees are now upon the Earth: too too many believe better of themselves than they do of Others: too too many looks at the Evil Others have done, but never at the Good they have done themselves. That is never

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inquir'd after, whether They have done any Good ; altho, perhaps, they have not done so much Evil, as those they exclaim against. No; the receiving of the Prodigal Son is never taken notice of; altho He was met afar off. He was not look'd upon by the Brother that staid at home. For he was griev'd, and prick'd at the Heart, because the other was receiv'd into Mercy, and welcom'd when he was desirous to return. I say then, He that staid at home was griev'd, and grudg'd the Love of the tender Father, to his wandring Son, that had been lost and then found ; saying, I have serv'd you obediently at home, and striv'd to gather the Substance ; and I have not had yet such Rejoicing or such Feasting, or the fatted Calf on my account, tho He, that has been a Reprobate, and undutiful and disobedient, has.

O foolish People, that will not allow the Goodness of God to others of his Children ; neither seek, as they ought to do, themselves. But stand still as lukewarm, and will not move forward to enter the Kingdom ; neither are they willing others should enter, out of spite and malice of the Devil. Devil-like do they live ; because they are wicked, disobedient, churlish, and ungrateful, and grudging, themselves ; therefore are they willing all others should be like them. This is too much the Nature of Man, Now ; and yet they will call themselves religious : and boastingly vaunt, I thank God I have not committed Adultery, as others : neither have I as yet been found in evil ; or been a publick Shame, as others. This they say, in a vaunting manner ; not looking into themselves : nor inquiring, whether they have not, privately, done worse than those that have been punish'd with Shame, whom they thus upbraid.

Spoken in his Family at the time of Prayer.

LI. Can you have more visible Signs, according to my Scriptures, of my Coming, than what you have now ? Have you not been often warn'd to prepare your selves to meet the Lord of Life, who will judg you according to the Deeds done in the Body ? Is it not said that your Lord will come like a Thief in the

Night? Well; What if you had none of these Signs? What if your Lord was never to come? What then? While you believe there is a just God to punish, for wicked Deeds done in the Flesh, if you do not repent; and since you know not how soon you may be call'd away from this Life; and whereas you say and confess there is no Repentance in the Grave: since, I say, you know and confess This, how dare you put off Repentance? Ought you not to be continually on your Watch? Do you not commonly say amongst your selves, that young Folks may die, the old must? And do you not commonly see that the lusty, stout, and young, goes as well as the aged? Then why do you put off Repentance, since the least Sin you commit is deserving of Hell-fire; and since you know, you daily and hourly sin against your own Light and Knowledg that I have given you? Be not Deceivers of your selves, my Children; but work while it is Day: for, when the Night comes, no Man can work. Therefore be advis'd by your loving, merciful Father, that seeks the Good of your Souls; and has provided a Feast of fat things, in his peaceful Mansions, to all Eternity; for those that will be obedient to his Commands, and strive with all their might to keep his Statutes. O my Children, how can you look up without Confusion of Face and Mind? since you have been so ungrateful, and negligent of your Duty, to so merciful a God and Father, that spar'd not his only begotten Son; but gave him up to be scourg'd and crucify'd upon the Cross, for to redeem you from Hell-flames to all Eternity. Forget not this; slight not such a merciful Father; but repent with speed, and sing Praises to his Name, that has been so loving, so merciful, to so rebellious a People.

LII. Why dost thou think much at thy Trials? How darest thou say thou art hardly dealt with, when thy Betters, He that was not only anointed King of *Israel* by me, but Prophet also, one after my own heart, when he met with nothing but Treachery and Falshood, from those that he shew'd kindness to, even from

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from his Youth to the day of his Death? Why was it? it was because of his Sin. Altho I loved him, I did not let him go unpunish'd; yet I had mercy on him, for several Reasons, more than others ought to expect. Therefore be thankful, and think thou comest off at an easy rate, if thou meetest with the greatest Infiictions that can be inflicted on thy Body here on Earth, so that thou have Hope and Faith to believe that thy Soul will be sav'd by me to all Eternity. Is not a Crown worth fighting for? But were there not a Crown, yet I tell thee, the difference is great indeed between the serving of me thy God, and the serving of the Devil and thy own lustful Desires: the one leads to Peace and Contentment royal, but the other leads to Confusion and certain Destruction, without great Repentance. Yet, I tell thee, my House is full of Crowns; and All that fight, All that desires one, shall have one. Therefore have aspiring Thoughts, look high, up to Heaven, and be not satisfy'd until thou hast Assurance of a Crown. And when thou hast Assurance of a Crown, by Faith; thou wilt not grudge to bear the Cross: because the Joy and Comfort that thou wilt have, in hope of an eternal Crown, will weigh down and overbalance the Affliction of this short Life, in this present evil World; in which there is nothing to be found for a Christian, but Vanity and Vexation of Spirit.

This was spoken before divers Gentlemen, that were going a hunting.

LIII. *All things are full of Labour.* Man was ordain'd to labour, and to get his Bread by the Sweat of his Face. Did not the Lord of Life, the Son of God, who was blessed for ever, did not he labour? Yes he did, with his own Hands. He did not spend one hour idly, but disputing or preaching the Kingdom of Heaven to the Sons of Men, while he was upon the Earth. When the Spirit of his Father fell on him, he labour'd in his Service, doing his Will, seeking the Good of Souls: and when chang'd to that Nature of Man, he, as an obedient Son and Servant, labour'd in the Trade and Occupation of his
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reputed Father ; helping to supply his Neighbourhood with Tools for tilling the Earth. Yes, He was then stil'd the Carpenter's Son : and, after the Death of *Joseph*, he labour'd with his own hands ; making those things that his Neighbours requir'd, for the use of tilling the Earth. [*Here one said, I never heard that our Saviour work'd ; to which he reply'd, Yes he is call'd the Carpenter, in Mark VI. 3.*] He came not with Observation : he did not insist, on his Descent, to live idly ; and to have a great Command upon Earth, altho he descended from the Greatest. No, he was humble, he sought the Good of the Sons of Men ; tho they sought his Ruin, without cause. He was not like unto the Men of this Earth that says, I am a Gentleman : that says, I am not call'd to labour, but have wherewith to live without it : and therefore let them labour, says he vauntingly, that cannot live without it. As if he could command God and his Creatures, at his pleasure ; without considering of the Holy Gospel of *Christ*, that says, *It is easier for a Camel to go thro the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven.* Why is it ? but because they are wedded to their Riches, and depends on That, as if That were sufficient to keep them from eternal harm.

Is it, my People, is it Gentility to commit Fornication and Adultery ? Is it Gentility, to swear, curse and blaspheme the Name of the most High God, that feeds you daily or hourly, or you would perish ? Is it Gentility, to be drunk, and oppress the Poor ? Is it Gentility, to spend extravagantly in riotous Living, Gaming or Harlots, that that would feed my Poor that are hungry, and clothe the Naked ? Is it Gentility, to make a Scoff at the sighing of the Sorrowful, that grieves for their Sins ? Is it Gentility, to fling my Creatures to Dogs, and let your Fellow-Creatures stand at your doors cringing and creeping, and praying, for *Christ's* sake, for a Bit of Bread, and refuse it them, and spitefully treat them ; when you give Plenty of my Creatures, that I provide for Man, to Dogs ? For shame, for shame boast not any longer, nor insist on the Name of Gentility, while you are so unworthy ;

thy ; and so much differ from those that you make a Scoff at ; that freely distribute out of their little, to the Poor, for *Christ's* sake, who died on the Cross for you all. Oh ! Fulness of Bread and Ease has betray'd you. You do not mind the words that says, *Where there is no Vision, the People perish.* No, ye look not for Scripture-Rules ; but to follow the Rules and Examples of the Proud and Extravagant. Striving to outdo one another in Folly ; not in Goodness and Christianity, but in Pride and Folly.

No. Ye are more ready to punish your poor Brethren for taking Fish, or Fowl, or the Beasts of the Earth (that no Man can reasonably lay claim to) I say, you are more ready to punish those, that seeks and hunts only for Support of their Family which is in want, than you are the Blasphemers of my Name : Ay, because, say ye, he hinders our Game, therefore we'll punish him. O abominable Pride and Cruelty of Man ! who feeds himself with Shadows, and lets the Substance pass. Forsake, forsake ye the Evil of your Doings ; and do as becomes Professors of Religion. Do not only profess Religion, but act as Religious ; that the Ignorant, as ye call them, may learn by your good Examples to do well ; and gain better by you ; rather than receive Evil only at your hands, who should be Instructors to them, of That that is good.

I tell you all, tho ye live as Gods ; ye shall die like Men. And every one of you shall give an Account for your Deeds done in the Body, whether they be good or evil : and you shall receive your Reward accordingly, from that righteous Judg, that is no Respector of Persons.

LIV. O my People ! how long shall I call you ? How long shall I intreat you to come to everlasting Bliss, to everlasting Peace, where there will be no Distraction nor Disquiet ? No, ye will not hearken to my still Voice, that speaks to your Souls ; altho it sutes with the Scriptures, from the beginning to the end, that you so much talk on, that you say you believe to be the Word of Truth.

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Why will you not hearken to that Voice that warns you to Repentance and Newness of Life? that tells you, in a soft tender way, how ungrateful you have been; how negligent you are of your Duty; and how kindly I will receive you if you will come, and forsake the Evil of your ways, and desire to dwell with me in Righteousness and Truth.

Oh do not provoke me to discover your secret Sins. Do not dare me any longer. Do not, I say, provoke me to discover what you are, to the World; that All may see that ye are hypocritical in Heart and in Actions, in secret; altho you make a fair shew of Christianity. Remember the words of your Lord did not reach the Woman of *Samaria*, till he lively touch'd her with the Discovery of her most secret Sins. Then she said she knew what he was; as you may find in the 19th Verse of the IVth Chapter of St. *John's* Gospel. O my People, dare not your Lord. Dare not the God of Heaven. Be not audacious; but stand in awe, and sin not. Strive to forsake the Evil of your ways; and pray for those that administer good Counsel to you, in my Name. For All that exhorts you to Repentance and Newness of Life, and Reliance upon your God only, the God of Heaven, you may be sure is from God; and from nothing else.

Spoken at sitting down to Meat.

LV. Did not I instruct my People to plant Vineyards? Why was it? but to let my Children see how pleasantly and how plentifully they should live, if they would serve me. Altho it is the Duty of a Christian to be patient under his Afflictions and Necessities; yet it is my Will to give my chosen Children Plenty of Corn, and Wine, and Oil. They shall have Plenty; 'tis that I promis'd to them from the beginning; Plenty of pleasant things, Wine and Oil, Milk and Honey. But by reason of the Pride of Man, and because of their luxurious Ease, which is the Encouragement to Wantonness; I say because of That, because they grew wanton in the Wilderness, and follow'd their own Hearts Lust when I gave them Plenty, therefore did I send Want and Famine amongst them. And because

cause none should esteem himself more worthy, for that he had most Plenty, therefore did I send my Son, poorly, into the World; to promise eternal Peace and Happiness to the Poor of the World, that desire to serve me in Spirit and in Truth.

I am no Respecter of Persons: He that has great Possessions, he that has large Talents, and will improve them for my Glory and the Good of his Fellow-Creatures, he shall be blessed: and They that are rejected, and poor in this World, shall be rich in my Kingdom, if they are patient under their Afflictions, and think themselves unworthy of the least Blessings they enjoy. Mine is an inexhaustible Fountain: I have enough for All; there is no need for any to want. But it is my way of trying the Difference between the true Christian and the Hypocrite. Tho I know the Hearts of all, their Thoughts, their Desires, their Imaginations; nothing is hid from me: yet it is my Will to try them. That they might be Examples according to their Behaviour, either in doing good or evil, either in distributing or coveting. As it is a great Command of your Lord to feed the Hungry, and clothe the Naked; and as they confess it to be the teaching of him that died on the Cross for them while they were Sinners: since they confess This; when they look into their Consciences they'll confess their own Guilt, in not obeying the Precepts of the Gospel that they so much talk of. For he that knows the Will of his Master, and does it not, shall be beaten with many Stripes. I do not delight in the Necessity, or Poverty, or Affliction of my Children. But he that will be a Follower of *Christ*, must take up his Cross; and bear it to the day of his being crown'd eternally: tho it is my Will to reward some in this World, for Examples and Encouragements to others; as I did *Job*, whose latter End was greater than his former; his Possessions was much larger and more endurable. It endur'd for ever, for ever World without end. He never knew Want after he had been refin'd; never, never knew Sorrow, after he had run thro the Fire of Affliction. Nothing but Joy, Peace, and

Plenty, while he breath'd on the Earth; and when he departed, he departed in Peace, in assurance of eternal Rest.

A Warning spoken to the Gentry of E.

LVI. Oh, that evil, customary, foolish Talk should be more prevalent than That of Truth! Oh too many forget that Caution that their Lord gave them in *Luke XIV. 31. What King going to make war against another King, doth not first sit down and consider, &c.* Oh the Gentry, as they call themselves, do willingly forget *Job's* Aphorism, *Man is born to labour.* And, instead thereof, has been pronounc'd to its Clients the rich Man's *Requiem*, *Soul, take thine ease; eat, drink, and be merry.* Yes, these Gentry think they were created only for Pleasure and Ease. These, like *Jonah*, are suffer'd to sleep securely in the Ship, while the more innocent Freight is cast overboard; *Jon. I. 5.* These Gentry think little of Labour, or Christianity. They mind not the words that are spoken in *Mat. XI. 28. Come unto me all ye that LABOUR.* They delight to be idoliz'd: they make Idols of themselves; and Idols they are. They have wherewith; but they act not according to their Profession: but like to the words that is written in the 135th Psalm, of those Idols, *They have Mouths, and speak not, &c.*

Oh that they would be wise, and soberly consider whether it should be imaginable, that God should give them such Plenty of excellent Instruments of acting, only to make them less active. Oh Stupidity and Folly, to take delight in Flatteries, to desire to be flatter'd; to desire to live in luxurious Ease, to the hazard of their Souls, as well as that brings Pains to their Bodies for want of true Labour! Oh where will they be when they are call'd to account? when they are to give up the Account of their Stewardship? What can they say, they that have had such large Possessions, they that have had such Learning, as they boast of; when they condemn the Ignorant, the Illiterate, as counting them unworthy of eating and drinking in their Presence? Wo, wo be to ye Rich, for your Sorrows are come. Wo be to those that

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scoffs at Exhortations to Righteousness; saying they have the Gospel and learned Preachers: when they will not follow the Precepts of the Gospel, nor follow the Instructions of their Teachers, yet they will boast of their Understanding and Learning. Oh Stupidity in Man, thus to blind themselves, thus to boast of their Knowledg, and act more ignorant than the brute Beast!

Oh my People, what would you say, you that have large Possessions; what would you say, or how would you resent it, of that Servant that you have intrusted, but with the one half, nay with the one twentieth part, of what I have intrusted some of you with, that set your selves up for Christians and learned Men; if He should be so negligent, careless, and unjust as you have been? Oh 'tis better you had not known God, or the Teaching of the Gospel; than, after Knowledg, to live as if there was not a God at all: slighting the Poor that stand asking for Bread, for your Lord *Christ Jesus's* sake, that died on the Cross for you; and extravagantly spending, lavishly, on Schools of Vice: and setting up Abominations in the sight of your God, whom you say you own to be the Governor of Heaven and Earth; and confess he has power to destroy both Soul and Body.

Yes, ye make a Confession of a God; but you live as if there was none. Therefore shall ye, that know the Will of your Father and do it not, be beaten with many Stripes. Oh ye look not at the Exhortation of your Lord *Christ*. Oh ye mind not the words of the Apostle, that says, *Covet earnestly the best Gifts. Desire spiritual Gifts, and that ye may prophesy.* This ye overlook; making a Scoff at Prophecy, as if there was no such thing to be. Ye construe the Scriptures according to your Pleasure, not according to Truth: even in spite and malice to your Fellow-Creature, that comes, in the Name of God, warning you to Repentance and Newness of Life.

Oh, say ye, how do we know whether this is of God or no? How would you know, but by Inquiry of your selves, in your Souls, whether ye seek the

Glory of God or no? Have you not a Soul to be saved? Have you not a Saviour to close to? Have you not a Hell to escape, and a Heaven to gain? Have ye not the Gospel of Christ, that tells you it is your Duty to forsake All and follow him? This you overlook: this you stumble at: this you dislike: this you can't hear of.

No; say ye, if we were sure it were the Command of God, we would obey it, and give All, and trust in him. O ye simple ones! are ye not already assur'd of it? Is it not expressly said, that He that will be a Disciple of *Jesus Christ*, must sell All, must quit All, before he can come to be in Unity with the Spirit of Truth? Is it not said, that *this World is in Enmity with God*? Then why do ye doubt whether this Message is of God or no, that warns you to repent, that warns you to the giving up All for *Christ's* sake, that warns you to fly from the Wrath to come, that exhorts you to feed the Poor, and to clothe the Naked, while ye have Ability; as knowing that there is nothing to be done towards your Salvation, in the Grave? Oh why do ye doubt of this? since it is in the Scriptures of Truth, in the Gospel of your Lord *Christ*, whom, ye say, ye believe in: since it is expressly there said, that ye must sell All that ye possess, and give Alms.

Ye ought to count it a shame, to have great Possessions, fine Tapestry, Vessels of Plate and Gold, rich and glittering Garments and fine Horses; when your Lord *Christ*, he that descended from the Greatest, was born poorly, and liv'd poorly, working with his own hands, being subject to his reputed Father *Joseph* the Carpenter. Oh for shame fly these Vanities, and follow the Truth: fly the Shadows, and catch hold of the Substance. Covet Riches that will never fade: That that is endurable. Since ye know that This is the Duty of a Christian, scoff not any longer at those that exhort you so to do. But lay your hands on your mouths, and *speake not evil of the Truth*. But confess your Unworthiness, and that ye deserve Damnation long ago, for your abominable Pride: for your encouraging of Idleness and Ease, that ye are sure makes way for Wantonness. Oh see if ye have done

as ye ought to do. Oh see if ye have been obedient to the Precepts of the Gospel, and liv'd according to the Knowledge ye profess to have.

Insist no longer on your human Learning, except you'll follow the Precepts of that Gospel, which you profess you have so long study'd to know and find out the Mysteries of. No, no; ye will not hearken to my Reproofs, ye will not be obedient to nothing that is Truth; no you will not. But feed your selves up with vain Shadows and empty Notions, that will bring you at last to eternal Destruction.

Had not my Servant *Paul* Learning? Is it not said, that he was bred up in the Knowledge of the Law, at the feet of Gamaliel? Yes, he had Learning, great Learning; as great as any one then. Yet you see, his Mistake in Religion, in true Christianity, led him, with a blind Zeal, to do those things that were contrary to what he profess'd at that time. Ye see what you read of Him. You have Him for an Example; and yet nothing will put you into a serious Thought of your selves, whether you do according to your Knowledge or no: whether you do according to the Profession of a Christian: whether you do as a true learned Man ought to do, that is, to exhort the Unruly with Meekness; to restore those that go astray with a Spirit of Meekness. No, no. Contrariwise, ye think the Poor unworthy of your Instruction. Not considering that God has chosen the Poor despis'd of this World; and that it is said, they are Heirs, Joint-Heirs with Christ, that they are Heirs of the Kingdom of Heaven. Oh you mind not the Poor. Ye give not out of true Charity; but out of Pride: you give not as you ought to do; but you give for fear of being evil spoken of by your Neighbours: you give grudgingly; fearing you shall not have enough left, to spend extravagantly upon your Lusts. Take ye care ye do not meet with the Punishment that *Ananias* and his Wife met with.

My Servants of old that had Possessions, that had great Possessions, when they had Faith to believe that *Christ* was the Son of God, they hasted (being asham'd

to

to keep their Possessions) they hasted to sell them, and lay the Price at the Apostles Feet. Being glad, and rejoicing that they would accept them with the Price of their Possessions; knowing and confessing them to be the Servants of the most High God; and the fittest to have Plenty, because they were the willingest to distribute to them that had Need: and also the fittest to distribute, as being guided by the Spirit of God, who will not suffer any to be misled that put their whole Trust in him.

Oh, ye say, those were brave times! and a many of you say, *I wish those times would come again.* But none, none will begin first: Every one striving to be hindmost, and none striving to be foremost in these Acts, for fear of wanting. You will grudge nothing, nothing, to maintain your Pride and lustful Appetites. No, they'll spare no Cost there; but grudge a Bit of Bread to their poor Fellow-Creatures, which are Members of *Christ*. Not thinking at all, on the Words that were spoken by *Abraham*, to the rich Man, *Son, remember that, in thy Life-time, thou hadst thy good things.* O this they forget, this they shut their Ears at: and make a Scoff at all those that profess Godliness, and shew godly Acts; altho they themselves that thus deride and scoff, will not do the least of those Acts that they scoff at others for doing, and yet they know it is their Duty so to do.

Oh the Day draws near, the Day draws near wherein sound Doctrine will be abhor'd; and the Truth indeed evil-spoken of; and the Messengers of Truth evil-intreated and persecuted, even, in a manner, to Death. But I will appear for my own. Altho I will first begin to scourge with those of my own House: and then, those that now insist so much on their Arts and Sciences, shall know, that I am no Respector of Persons.

¶ *Christ saith, Come unto me, all ye that be overladen and weary; and I will unload you and refresh you.*

LVII.—From what goes before, then, it may be well gather'd, that, before *Christ*, all the old Law was tedious and painful, and held us laden and wearied: because

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because it was rigorous unto those that did break it; and held no Glory for such as did observe it, in repayment of the moral Precepts they observ'd, the Laws they fulfil'd, the Ceremonies they used, and the Sacrifices they offer'd. Only God gave them Victory of their Enemies; Peace in their Commonwealths; Health to their Persons, and Goods wherewith to sustain their Families.

What greater Burden could be in this World, than that He, which did break the Law, went presently to Hell; and to him that did observe the same, they did not incontinently give Paradise?

From the beginning to the end of the old Law, they ever laid on Precept upon Precept, Ceremony upon Ceremony, Law upon Law, Burden upon Burden, Pain upon Pain; in such wise that all were in burdening, but none in discharging. The first in this World that gave Commandment to be proclaim'd, that all the Loaden should come unto Him, and He would unload them, all the Wearied and he would refresh them, was *Christ* our God. And this was; when, in the Mould of Love, he did melt the Law of Fear.

It is here to be understood, every Yoke, naturally, to be heavy, sharp, hard and painful; and the Beast that draweth the same, goeth bound and travel'd: and on the other hand, *Christ* to say that *his* Yoke is sweet and *his* Burden light, Thereby (it is a thing worthy to be noted, and most highly to be consider'd) *Christ* did not say, simply, every Yoke is sweet; because otherwise we had not known of what Yoke he had spoken, neither what Law he did approve. In that *Christ* said, *His* Yoke is sweet, he did give us to understand that *other* Yokes be bitter: in saying, that *His* Burden is light, he gave us to conceive that *Others* were heavy. In such wise that he doth lighten us when he doth burden us, and giveth us Liberty when he doth yoke us.

Neither did *Christ* say, my *YOKES* be sweet, and my *BURDENS* be light: because our God doth not command us to plow with *many* Yokes, neither to be

be loaden with *many* Burdens. No, it is the Devil that doth perswade us to many Vices ; it is the World that doth ingulf us in many great Troubles ; it is the Flesh that craveth of us much Excess and Superfluities. But the good *Christ*, our God, doth ask us no more but that we love him, and not to abhor our Brethren.

The Law of the *Hebrews* was the Law of Fear : but the Law of Christians is the Law of Love. And as they serv'd God, of Force and by Fear, so We, of Love and good Will. Their Law is call'd hard ; and that of the Christians sweet.

The Property of Love is to turn the Rough into Plain, the Cruel into Gentle, the Bitter to Sweet, the Unfavoury to Pleasant, the Angry to Quiet, the Malicious to Simple, the Gross to Advis'd, and also the Heavy to Light. He that loveth, neither can murmur at them that do anger him, neither deny That they ask him, neither revenge if they shame him, neither will he not be gone when they send him away. What doth he forget that doth love with all his Heart ? What leaveth he undone that knoweth not but to love ? Whereof doth he complain that always doth love ? If he that doth love hath any Cause of Complaint, it is not of him that he loveth, but of himself that hath made some fault in Love. The Conclusion is, the Heart that loveth intirely, without comparison much more is that Pleasure that he taketh in Love, than the Travel that he passeth, in Scorning or Reproach. Oh to how great Effect should it come to pass, if, being Christians, we should therewith be enamour'd of the Law of *Christ* ! for then surely neither should we be pensive, nor live in Pain. For the Heart that is occupied in Love, doth neither fly Dangers, nor is dismay'd in Travels.

The Yoke that Cattel do bear, when he is new, is of himself, very heavy. But after, when he is dry, and somewhat worn, he is more soft to be suffer'd, and more light to be carry'd. O good *Jesum* ! O high Mystery of thee my God ! who wouldst not, incontinent after thy Birth, burden us with the Yoke of

of thy Law; but thou thy self upon thy self didst bear the Burden, and thirty years first didst carry the same; that it should dry, and grow light and be season'd. What hath *Christ* commanded us to do, that he hath not first done? What Yoke hath he cast upon our Backs, that he hath not first born upon his own Shoulders? If he commanded to fast, he fasted: if he commanded to pray, he pray'd: if he commanded we should forgive, he pardon'd: if he commanded to die, he died: if he commanded us to love, he lov'd: Even in such wise that if he commanded us to take any Medicine, he first in himself made Experience.

Christ doth not compare his blessed Law unto Timber, Stone, Plants, or Iron, or other burdensom things; but only to the Yoke. Because all these things may be carry'd by one alone: But to draw the Yoke, of necessity, there must be twain. High and also most profound is this Mystery; by the which is given us to understand, that even at the present hour that the good Christian shall put down his Hand under the Yoke, to carry the same; forthwith on the other part, *Christ* puts himself to help him. None calleth *Christ*, whom he doth not answer: none doth commend himself unto Him, whom He doth not succour: none doth ask of Him, whom He giveth not somewhat unto: none doth serve Him, whom He payeth not: likewise none doth travel, whom he doth not help.

The Law of *Christ* doth more cure than wound, doth more pardon than chastise, doth more cover than accuse, doth more bear than weary, and also doth more lighten than burden. For *Christ* himself that commanded to bear, He himself, and no other, doth help us to carry.

O good *Jesus*! O Love of my Soul! with such a Guide as thou, who can lose the way? With such a Patron [*Pilot*] as thou, who feareth Drowning? With such a Captain as thou, who despaireth Victory? With such a Companion as thou, what Yoke can be painful? Oh sweet Law! Oh blessed Yoke! Oh Travel well imploy'd, by the which we pass unto

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Christ. For not only thou dost make account to be with us in all our Travels ; but also dost promise not to leave us to our selves. He that, in the Garden of *Gethsemanie*, came forth to receive those that were come to take him ; it is firmly to be believ'd, that he faileth not to come forth to imbrace them, that come to serve him.

If any worldly and mighty, rich Man do contend, at any time, with a poor Christian ; truly we shall find that the Help is much more, which *Christ* giveth unto his poor Servant, than all the Cost that the World giveth to those that do follow the same. Those that the World doth lade under its Yoke, to them it giveth all things variable, dismeasur'd, and by false weight. But in the House of God, all things are given whole, intire, without counterpoise, and most perfect. We may say, with great Reason, that *the Yoke of Christ is sweet, and his Burden light* : for that the World doth not so much as pay for the Service we do to it : but *Christ* doth pay us even for the good Thoughts we hold of him. *Christ* doth well see that of our own Nature we be humane, weak, miserable, foul and remiss ; for which Cause he doth not behold what we are, but what we desire to be.

He that is entred into the Religion of *Christ*, to be indeed a Christian, hath no Licence to be proud, a Thief, a Murderer, an Adulterer, a Glutton, malicious, nor blasphemous. And if we shall happen to see any so to do, he shall have only the name of a Christian ; but for the rest, he shall be in danger of Miscarriage.

The holy and sacred Law of *Christ* is so right in the things that it doth admit, and so pure and sincere in the things it doth permit, that it doth neither suffer Vice, nor consent to the vicious Man ; *for the Law of the Lord is undefil'd*.

The *Hebrews*, the *Arabians*, the *Pagans* and *Gentiles* that defame our Law, and complain of the Hardness thereof ; surely they have no Reason, much less Occasion so to do. For the Defect is not in that it is evil ; but, in that, of us, it is evil observ'd.

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Those that would be vertuous, of the Precepts of Christ do never conceive Hardness: because the Yoke of God is not for their purpose that follow their Opinion; but for those that live conformable to Reason. Finally, I do say, that all that we do in respect of being Christians, we are bound to do upon the Consideration that we are Men. And to this end Christ saith, that his *Yoke is sweet*, and his *Burden light*: for he is so good, so magnificent, that he payeth us as well for what we do to him, as tho we were not bound to do it.

A. W.

Honour'd Sir,

Decemb. 6. 1708.

¶ LVIII. You desire, by your Letter, Comfort from God, by my Mouth: I having no Answer, I took my Pen to write, to acquaint you, Many be the Afflictions of good Men; and that, to the Man of Virtue nothing can happen ill; since, according to the Opinion of Philosophers, Contraries can hold no Consent nor Unity together. For, Adversities, albeit they have Custom to vex and trouble Men, yet they have no Power to change the Constancy and Courage of a valiant and resolute Mind; who, in all Revolutions, retains one firm and unmoveable Virtue; even as a Tree, which being well rooted, altho he be shaken with many violent Winds, yet in their Fury is no Power to supplant him.

Men, thro Exercise of Adversities, become humble, wise and perfect; and the just Man is better re-form'd by the Proof of Afflictions, than by any other Means. For, knowing them to be Messengers and Warnings of God, he debates not the Grievs he feelth, but calleth his Conscience to reckoning; he glorifieth himself in Tribulation, knowing that Tribulations bring Patience: Patience breeds Experience: Experience raiseth Hope, and Hope cannot be confounded: for that the Love of God is dispers'd into our Hearts, by the Holy Spirit that hath been given to us. He suffereth his Sorrows, but in the end he surmounts them; and is not overcome by their Violence.

Violence. Shewing, then, his own Greatness, and with what Virtue he is environ'd, when he proveth what Force his Patience is of. He taketh all things for Exercise of his Virtue ; since Virtue, without Adversity, withereth and loseth its force.

A noble Mind ought not to fear hard and doubtful things ; nor complain of any Perplexity he endureth. For having true Magnanimity, he ought to take all things in good part, and hold no Fortune grievous. Let him not debate what he suffereth ; but determine to endure to the end : since God never proveth his People above their Power ; nor useth to visit their Frailty, otherwise than with a shaking Rod, which rather threatneth than striketh. Yea, it is one Custom, in God's Affliction, to correct those Children whom he receiveth and loveth ; to the end they may attain to a true Strength, Faith and Perfection. Not suffering Extremity of his Justice to tempt them to murmur or despair, but mildly to prepare them. Having appointed to the Godly, no other Passage to Heaven, but thro the Furnace and Fire of Afflictions.

Creatures that be fat and heavy for want of Exercise, become unapt and idle : They are not tir'd by Labour only, but withal (thro Custom of Ease and Rest) by the heavy weight of their own Bodies also. Even so that Felicity, that hath suffer'd no Community with Misfortunes, can have no great Continuance. But when it hath kept long Wars with its Incommodities, and, by suffering Injury, is made hard, then is he in his Perfection, and arm'd to resist all Harms. God suffering his People, sometimes, to encounter very rude and hard Adventures, the better to prepare them to a true Judgment and Examination of themselves.

We have no great need to exercise (Pity) to a good Man ; for that tho, in appearance, his Estate seem needy, yet his Virtue makes him no ways miserable. No : no Man is unhappy but he that esteems himself so, by the low Reputation of his Courage. *Demetrius* was of Opinion that there was no Man unhappy

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happy but he to whom Adversity never happen'd. And as Virtue and Wisdom are hid, oftentimes, in those Persons whom either Malice pursueth, Envy oppresseth, or Fortune contemneth; so, for the most part, God suffereth Adversities to exercise their Force, against such as are most strong: not to tempt them above their Power; but, thro Exercise, to make them better establish'd.

Let us not esteem those Men wretched who suffer so great things. For that, by the Passion of them, they are made happy. Yea, they are Preparations to true Felicity, and the comfortable Guides that lead Men to perpetual Joys and Tranquillities of Heaven. The Lord have you in his keeping is the Prayers of,

Yours to command,

A. W.

¶ LIX. *I had receiv'd, by Letter some Commands to be executed; and notice withal, of divers Disappointments that would occur in the Execution: with a Promise of Assistance however, and of a Reward for the Performance thereof. But in the Execution, I met with Disappointments in every Step foretold: enough to have stumbled any one that had had Expectation of Divine Assistance. Whereupon I waited often upon the Lord, in Secret; earnestly praying for an Answer of Comfort to be sent to me, from the Mouth of his Servant. And after ten Days waiting in Prayer, I receiv'd the following Lines.*

To silence and quiet thy Soul under Afflictions and Disappointments, dwell much upon the Brevity or Shortness of Man's Life. This present Life is not *vita*; *sed via ad vitam*. Not Life, but a Motion, a Journey towards Life. Man's Life, saith one, is the Shadow of Smoke; yea the Dream of a Shadow, saith another. Man's Life is so short, that *Auslin* doubted, whether to call it a dying Life, or a living Death.

Thou knowest not what I will do with thee. Thou sayest that thou art willing to serve thy God with all thy Might: Thou knowest not what day I shall call thee, from all that thou possessest. And since thou knowest

knowest not but that thou art in the twelfth Hour of that Day, why dost thou not run, and cry, *Hold out Faith and Patience : my holy Father, whom I serve, honour and obey, will shortly take me to eternal Peace and endless Happiness ?*

But consider ; thou hast an Allseeing God to honour : a *Christ* to close with : a Soul to save : a Race to run : a Crown to win : a Hell to escape : a Pardon to beg : a Heaven to make sure : yet thou hast but a little time to do it in. For the end is at hand.

Why, Thou art going to Joy, to Eternity ; and wilt thou now cry out of thy Afflictions and Disappointments ? Wilt thou now mutter and murmur, when thou art entring upon an unchangeable Condition ? What an extreme Madness and Folly it is, for a Man to mutter and murmur, when he is just going out of Prison, and his Bolts just going to be knock'd off ? My Child, this is now thy Case : therefore hold thy Peace. Thy Afflictions and thy Disappointments will end together. Thy Troubles will not be long. Strive a little longer. Run for me, to shew thy Love : and also to thy churlish Brethren, and my Crown shall make amends. Read *Rom. VIII. 18. The Sufferings of this present time are not worthy to be compar'd to the Glory, which shall be reveal'd in us.*

¶ Another, the same Day, on the same Subject.

LIX. The Lord doth not always time his Answers to the Swiftmess of his Peoples Expectations. He that is the God of our Mercies, is the Lord of our Time. God hath delay'd long his dearest Saints ; Times belonging to him as well as Issue. Read *Hab. I. 2. O Lord, how long shall I cry, and thou wilt not hear ! even cry out unto thee of Violence, and thou wilt not save ! Job XIX. 7. Behold, I cry out of Wrong, but I am not heard. I cry aloud, but there is no Judgment. Psal. LXX. 5. Make hast unto me, O God : thou art my Help and my Deliverer ; O Lord make no long tarrying. Psal. VI. 3. My Soul is sore vex'd ; but thou, O Lord, how long ? Psal. XCIV. 3, 4. Lord, how long shall the Wicked, how long shall the Wicked triumph ? How long shall they utter and speak hard things ? and all the Workers of Iniquity boast themselves ?*

themselves ? Psal. XIII. 1, 2. *How long wilt thou forget me, O Lord ? for ever ? How long wilt thou hide thy Face from me ? How long shall I take Counsel in my Soul, having Sorrow in my Heart daily ? How long shall mine Enemy be exalted over me ?* Psal. LXIX. 3. *I am weary of my Crying ; my Throat is dried : mine Eyes fail, while I wait for my God.* Zach. I. 12. *The Angel said, O Lord of Hosts, how long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against which thou hast had Indignation these threescore and ten Years ?* Psal. XL. 17. *Thou art my Help and my Deliverer ; make no tarrying, O my God.*

David, tho God had promis'd him a Crown, a Kingdom : yet he puts him off from day to day ; and, for all his hast, he must stay for it, till the set time is come. Paul was delay'd so long, till he even despair'd of Life, 2 Cor. I. 8, 9. and had the Sentence of Death in himself : *We would not have you ignorant of our Trouble which came to us in Asia ; that we were press'd out of measure, above Strength, inasmuch that we despair'd even of Life. But we had the Sentence of Death in our selves, that we should not trust in our selves, but in God that raiseth the Dead.* And Joseph was delay'd so long, till the Irons entred into his Soul, Psal. CV. 17, 18, 19. So he delay'd long the giving in of Comfort to that holy Martyr Glover, tho he had sought him frequently, earnestly ; and denied himself to the Death for Christ. Augustine, being under Convictions, a shower of Tears came from him ; and casting himself on the Ground under a Figtree, he crys out, O Lord, how long, how long shall I say to morrow, to morrow ? Why not to day, Lord, why not to day ?

Tho Abigail made hast to prevent David's Fury, and Rahab made hast to hang out her Scarlet Thred, yet God doth not always make hast to hear and save his dearest Children. Therefore hold thy Peace ; he deals no worse with thee than he hath done by his dearest Jewels. Tho the Lord doth defer and delay, he will come : and Mercy and Deliverance shall certainly come. Read Heb. X. 37. *Yet a little while, and he that shall come, will come, and will not tarry.* Deut. XXXII. 36, 37, 38, 39, 40. *For the Lord shall judg his People,*

People, and repent himself for his Servants, when he seeth
 that their Power is gone, and there is none shut up or left.
 Hab. II. 3. For the Vision is yet for an appointed time, but
 at the end it shall speak and not lye. Tho it tarry, wait for
 it ; because it will surely come, it will not tarry. Psal.
 LXXI. 20, 21. Thou which hast shew'd me great and sore
 Troubles, shalt quicken me again, and shalt bring me up a-
 gain from the Depths of the Earth. Thou shalt increase
 my Greatness, and comfort me on every side. Psal. XLIX.
 15. God will redeem my Soul from the Power of the Grave,
 for he shall receive me. Psal. LIX. 16. I will sing of thy
 Mercy in the Morning, for thou hast been my Defence and Re-
 fuge in the Day of my Trouble. Jer. XXXI. 20. Is E-
 phraim my dear Son ? Is he a pleasant Child ? for since I
 spake against him, I do earnestly remember him still : there-
 fore my Bowels are troubled for him ; I will surely have
 Mercy upon him, saith the Lord. Psal. LXXVII. 2. In
 the Day of my Trouble I sought the Lord, my Soul refus'd to
 be comforted. Isa. LIV. 7, 8, 9, 10. For a small moment
 have I forsaken thee, but with great Mercies will I gather
 thee. In a little Wrath I hid my Face from thee, but with
 everlasting Kindness will I have Mercy upon thee, saith the
 Lord thy Redeemer. For as I have sworn that the Waters of
 Noah should no more go over the Earth, so have I sworn
 that I would not be wroth with thee nor rebuke thee. For
 the Mountains shall depart, and the Hills be remov'd ; but
 my Kindness shall not depart from thee, neither shall the Co-
 venant of my Peace be remov'd, saith the Lord that hath
 Mercy on thee. Isa. LXII. 3, 4, 5. Thou shalt also be a
 Crown of Glory in the Hand of the Lord, and a Royal Dia-
 dem in the Hand of thy God. Thou shalt no more be term'd
 Forsaken, &c. Gen. VIII. 1. And God remembered Noah,
 and every living thing, and all the Cattel that was with
 him in the Ark ; and made a Wind to pass over the Earth,
 and the Waters assuag'd. Gen. XIX. 29. When God de-
 stroy'd the Cities of the Plain, God remembered Abraham,
 and sent Lot out of the midst of the Overthrow, when he o-
 verthrew the Cities in the which Lot dwelt. Gen. XXX.
 22. And God remembered Rachel, and God hearken'd unto
 her, and open'd her Womb. Jonah IV. 10, 11. Thou hadst
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great City, wherein are more than sixscore thousand Persons that cannot discern between their right Hand and their left Hand.

Therefore be silent, hold thy Peace. Thy God hath not forgotten thee, tho for the present he hath delay'd ; to try whether thou wilt hurry for him, as thou hast formerly done for the Pride of this World.

God's Time is always the best Time. God always takes the best Times and Seasons to do his Children good in. *Isa. XLII. 8, 9. I am the Lord, that is my Name. Behold, the former things are come to pass : and new things do I declare ; before they spring forth, I tell you of them. Acts I. 7. It is not for you to know the Times or the Seasons that the Father hath put in his own Power. Acts XVII. 26. God hath made of one Blood all Nations of Men, and hath determin'd the Times before appointed, and the Boundis of their Habitations.*

The Lord, in this Life, will shortly recompense and make his Children amends, for all the Delays and Put-offs that he exercises them with, in this World ; as he did Abraham. Read *Psal. XC. 15. Make us glad, according to the Days wherein thou hast afflicted us, and the Tears wherein we have seen Evil.* Read the first and last Chapters of *Job*. God delay'd Joseph long ; but at length changes his Iron Fetters into Chains of Gold, his Rags into Royal Robes, his Stocks into a Chariot, and his Prison into a Palace. So God delay'd David long ; but when his Hours was out, he is anointed King, and the Crown of Israel set upon his Head, and made victorious, very famous and glorious.

If thou ask the Reason why God puts off his Children from time to time : I answer, for the Trial of their Faith ; and for the distinguishing of them from others. *Mat. XIX. 21, 29. If thou wilt be perfect, go sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven ; and come follow me. And every one that hath forsaken Houses, &c. or Wife, or Lands, for my Name's sake, shall receive an hundred fold, and shall inherit everlasting Life. 1 Pet. I. 7. That the Trial of your Faith, being much more precious than of Gold that perisheth (tho tried by the Fire) might be found unto Praise, and*

Honour, and Glory at the appearing of Jesus Christ. Job XXIII. 8, 9, 10. Behold I go forward, but he is not there; and backward, but I cannot perceive him. On the left Hand where he doth work, but I cannot behold him: he hideth himself on the right Hand, that I cannot see him. But he knoweth the Way that I take; when he hath tried me, I shall come forth as Gold. Deut. VIII. 2. Thou shalt remember all the Way which the Lord thy God led thee in the Wilderness, to humble thee, and to prove thee, and to know what was in thine Heart, whether thou wouldst keep his Commandments or no.

Thy Brother shall always answer by my Spirit, when 'tis for thy Good. Pray for him; he prays for thee.

LX. Long Afflictions are but Preparatives for long-liv'd Mercies. Joseph's thirteen Years Imprisonment was but a Preparative for his fourscore Years Reign like a King. David's seven Years Banishment was but a Preparative for his forty Years Reign in Honour and Glory. Job's long Afflictions were but Preparatives for his long-liv'd Mercies, which you may see in the last Chapter of Job. The sad and sore Trials that fell on my People the Jews, for near seventeen hundred Years, were but to prepare them for the matchless Mercies, and endless Glories, that I will crown them with in the last Days, that is Now, now [10 or 12 times repeated] at hand.

Altho thou meetest with Trials and Afflictions, without Comfort from Man; look into the LIV. Chapter of Isaiah, 11, 12, 13, 14, 15. and read it now for thy Comfort: O thou Afflicted, tossed with Tempest, and not comforted! Behold, I will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires. And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones. And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children. In Righteousness shalt thou be established. Thou shalt be far from Oppression, for thou shalt not fear; and from Terrour, for it shall not come near thee. Behold they shall surely gather together, but not by me: whosoever shall

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¶ The longer thy Afflictions will have been, the sweeter will Heaven be to thee at last. See Psal. CXXVI. 1, 2, 5, 6. *When the Lord turned again the Captivity of Sion, then were we like them that dream. Then was our Mouth fill'd with Laughter, and our Tongue with Singing. Then said they among the Heathen, The Lord ha done great things for them. They that sow in Tears, shall reap in Joy. He that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with Rejoicing, bringing his Sheaves with him.*

The new Wine of the Kingdom, Luke XXII. 18. is most sweet to those, that have been long a drinking of Gall and Vinegar. The Crown of Glory will be most delightful to them, who have been long in combating with the World, the Flesh, and the Devil.

Beside, we ought not to say, they are long Afflictions, but short, if compar'd to that Eternity of Glory, that is reserv'd for the Saints. 2 Cor. IV. 16, 17, 18. *For which Cause we faint not; but tho our outward Man perish, yet the inner Man is renew'd, day by day. For our light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

Here will quickly be an End of thy Sadness; but There will never be an end of thy Happiness: there will be a sudden End of thy Calamity and Misery Here; but there will never be an End of thy Felicity and Glory. The Kingdoms of this World are not lasting; but the Kingdom of Heaven is an everlasting Kingdom. Read, for thy Comfort, concerning that Kingdom, Psal. XLV, LXXII, LXXXIX. Isaiah IX. 7. *Of the Increase of his Government and Peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment, and with Justice, from henceforth even for ever. The Zeal of the Lord of Hosts will perform this.* 1 Pet. I. 4. *To an Inheritance incorruptible and undefil'd, that fadeth not away, reserv'd in Heaven for you.*

Who can look upon those eternal Mansions that are above, and those everlasting Pleasures that be at God's right Hand, and say, that his Affliction is long or great?

The longer you have been afflicted, the more in Spiritual Experience you have been enrich'd: 2 Cor. I. 5. *For as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ.* The lower you are cast, the higher you shall be rais'd. Of all Christians, none are so rich in spiritual Experiences, as those that have been long in the School of Affliction. Oh blessed Stories that such can tell, of the Power of God supporting them! Read Heb. XII. 11. *Now no chastening, for the present, seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable Fruit of Righteousness, to them which are exercis'd thereby.* 2 Cor. I. 8, 9. *We would not, Brethren, have you ignorant of our Trouble which came to us in Asia: that we were press'd out of measure, above Strength, insomuch that we despair'd even of Life. But we had the Sentence of Death in our selves, that we should not trust in our selves, but in God which raiseth the Dead.* Job XXXIII. 17, 22. *That he may withdraw Man from his Purpose, and hide Pride from Man. Yea, his Soul draweth near unto the Grave, and his Life to the Destroyers.*

You shall as soon number the Stars of Heaven, as you shall number up the heavenly Experiences of such Christians, that have been under Afflictions.

Altho thou may'st become poor for a time, for the Glory of God; read James II. 5. *Hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promis'd to them that love him?*

The Men of this World will, with much Quietness and Calmness of Spirit, bear much, and suffer much, ay, and suffer long, when they find their Sufferings to add to their Revenues. And, should Nature do more than Grace? It is the common Voice of Nature, *Who will shew us any Good?* Psal. IV. 6. How shall we come to be great, and high, and rich in the World? We care not what we suffer, so we may heap Bag to Bag, and Land to Land: *Isaiah V. 8.*

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Wo unto them that join House to House, that lay Field to Field, till there be no Place ; that they may be plac'd alone in the midst of the Earth. O how much more then should Christians be quiet and calm under all their Afflictions, tho they are never so long ? considering they do but add Jewels to a Christian's Crown.

What if God permit thee to be buffeted, and suffer thee to be scoffed at ? Nay, if God leave thee to be bewilder'd for some time, when thou givest way to Doubtings, and lettest go thy hold of Faith ? What then ? Wilt thou not still call on God, and trust in him ? Keep close to those that God has join'd thee to. For those that live in Love and Unity, the Devil and wicked Men have proclaim'd an open War against. But what then ? read Heb. XII. 10. *They verily for a few Days chastned us after their own Pleasure ; but he for our Profit, that we might be Partakers of his Holiness.* And read Rom. V. 3, 4, 5. *But we glory in Tribulations also, knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope ; And Hope maketh not asham'd, because the Love of God is shed abroad in our Hearts, by the Holy Ghost, which is given unto us.*

Now the more Grace here, the more Glory hereafter.

Remember the holy Prophet of old. Mind him. Read Psal. CIX. 4. *For my Love they are my Adversaries, but I give my self unto Prayer.* Psal. XLII. 1, 2, 3, 4, 5. *As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God : when shall I come and appear before God ? My Tears have been my Meat, Day and Night ; while they continually say unto me, Where is thy God ? When I remember these things, I pour out my Soul in me : for I had gone with the Multitude ; I went with them to the House of God, with a Voice of Joy and Praise, with a Multitude that keep Holy-day. Why art thou cast down, O my Soul ? And why art thou disquieted in me ? Hope thou in God ; for I shall yet praise him, for the Help of his Countenance.* Psal. LXIII. 1, 2, 3, 8. *O God, thou art my God, early will I seek thee ; my Soul thirsteth for thee, my Flesh longeth for thee, in a dry and thirsty Land where no Water is. To see thy*

thy Power and thy Glory ; so as I have seen thee in the Sanctuary. Because thy Loving-kindness is better than Life, my Lips shall praise thee. My Soul followeth hard after thee, thy right Hand upholdeth me. Jer. XXXI. 18, 19. Surely I have heard Ephraim bemoaning himself thus, Thou hast chastiz'd me, and I was chastiz'd, as a Bullock unaccustom'd to the Yoke. Turn thou me, and I shall be turn'd : for thou art the Lord my God. Surely after that I was turn'd, I repented ; and after that I was instructed, I smote upon my Thigh. I was asham'd, yea even confounded, because I did bear the Reproach of my Youth.

Trust in the Merits of your Lord ; not in your own. Put not trust in Man ; for their Favour is dangerous. Read carefully and heedfully the XXXVII. Chapter of Ecclesiasticus : Which was a faithful Servant, tho much undervalu'd in his time ; read to the 28th Verse.

¶ How the Spirit of Christ preach'd an hundred and twenty Years, while the Ark was in building, and with what Effect.

LXI. Of the Times immediately before the Flood, St. Peter speaketh, saying, 1 Pet. III. 18. Christ was put to Death in the Flesh, but quicken'd by the Spirit. By which he also went and preach'd to the Spirits, which are now in Prison ; which sometime were disobedient, when once the Long-suffering of God waited, in the Days of Noah, while the Ark was a preparing. Here St. Peter speaketh of Christ's Death, and of his quickning, or being rais'd from Death : and saith, that Christ was rais'd to Life again, by the Spirit. This Spirit must needs be God. For it was God which loos'd the Sorrows of Death, that they could not hold Christ ; and rais'd him from the Dead : Acts II. 24. Whom God hath rais'd up, having loosed the Pains of Death, because it was impossible that he should be holden of it. And Christ had Power, as he was Man, to lay down his Life ; and as God, to take it again : John X. 18. No Man taketh it from me, but I lay it down of my self ; I have Power to lay it down, and I have Power to take it again. St. Peter farther saith, that the same Spirit which rais'd Christ from Death of the Body, did preach to the Spirits, now in Prison. He also assigns

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assigns the time of this preaching to be, *when the Long-suffering of God once waited, in the Days of Noah, while the Ark was a preparing.* He sheweth also the Effect of God's long Patience for an hundred and twenty years, Gen. VI. 3. and Noah's powerful Sermons : namely, that the disobedient People profited not thereby, but are, *now, Spirits in Prison.*

These things, without force offer'd to the Text, are evident. And, that we may not impose on the Text what it yieldeth not, St. Austin's *Caveat* is good : *Take heed lest perhaps all which St. Peter speaketh of the Spirits clos'd in Prison be mistaken ; for it does not at all pertain to Hell, but to those times which St. Peter compareth with our Age.*

This Text is nothing pertinent to *Christ's* Descent into Hell ; but was verifi'd in the time, and by the mouth of *Noah*. So that my Judgment is, that God's Spirit preach'd, by the Ministry of *Noah*, to them that were disobedient before the Flood.

Eliphaz preach'd the same Doctrine to *Job* : *Job* XXII. 15, 16, 17, 18. saying, *Hast thou mark'd the old way, which wicked Men have trodden, who were cut off before their time ; whose Foundation was overflown with the Flood ? Who said to God, preaching by Noah, Depart from us ; and what can the Almighty do for them ? Yet he fill'd their Houses with good things ; but they refus'd the way of the Almighty.* This well expoundeth St. Peter, who saith, that the Spirit went and preach'd to the disobedient World, that is, preach'd by *Noah* ; as it did by *Elias* and *Elisha*, in other corrupt times.

If any inquire what *Noah*, by God's Spirit, preach'd ; I answer, that he declar'd unto them That, of which all the Prophets spake, since the World began ; that is, How *Christ*, the Seed of the Woman, should suffer, and overcome the Serpent, by breaking his Head and Power : Acts III. 18. *God before had shew'd, by the mouth of all his Prophets, that Christ should suffer, &c.* Gen. III. 15. *I will put Enmity between thee and the Woman, and between thy Seed and her Seed : it shall bruise thy Head, and thou shalt bruise his Heel.* And that all the Prophets gave witness, how, thro *Christ's* Name, All that believ'd

liev'd in Him, should obtain Remission of their Sins: Acts X. 43. *To him give all the Prophets witness, that thro his Name, whosoever believeth in him, shall receive Remission of Sins.* And hereupon, he admonish'd them of the old World, to repent and believe.

Further; He preach'd, as *Enoch* did, that if they repented not, God would come against them with ten thousands of his holy ones, and plague them for their evil Deeds, and cruel Speeches against him: *Jude 14. Enoch the seventh from Adam prophesied, saying, Behold the Lord cometh with ten thousands of his Saints; to execute Judgment upon all, and to convince all that are ungodly, of all their ungodly Deeds, which they have ungodly committed, and of all their Speeches which ungodly Sinners have spoken against him.* And also what God himself reveal'd to *Noah*, namely (*Gen. VI. 3.*) That his Spirit should no longer strive with them; and that the time set them, for the Amendment of their Lives, was *an hundred and twenty years*: and that if they turn'd not from their evil ways, God would destroy Man, Beast, Creeping Things, and Fowls. *Gen. VI. 7. And the Lord said, I will destroy Man whom I have created, from the face of the Earth; both Man and Beast, and the Creeping Thing, and the Fowls of the Air.*

Moreover; if *Noah* inquir'd of his Father (which was then the ordinary way for Instruction; *Job VIII. 8. Inquire, I pray thee, of the former Age; and prepare thy self to the search of their Fathers.*) he might learn what *Eliphaz*, *Job IV. 8.* says to *Job*, *That they which plow Iniquity and sow Wickedness, shall reap the same: with the Blast of God they perish; and with the Breath of his Nostrils they are consum'd.* These things *Noah* might fully press upon them from God. But they said unto God, *Depart from us; We will none of thy Ways.* *Job XXI. 14.*

The Gospel compareth the Wickedness of the latter Times of the World, with that of the old World in *Noah's* time. In those days, *Cain's* wicked Brood, and the Apostates of *Seth's* Posterity, had *Jabal*, a Man of great Wealth, to feast them in his Tents: (*Gen. IV. 20. And Adah bare Jabal: He was the Father of such as dwell in Tents, and of such as have Cattel.* And his

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his Brother's Name was Jubal ; He was the Father of all such as handle the Harp and Organ.) And Jubal, with his pleasing and melodious Musick, to delight them ; the Sweetness hereof carry'd them along (for so *Jabal*, the word whence their Names are deriv'd, signifieth) from heavenly Thoughts on God and *Christ* ; To whom the *Jubilee* (which thence also is deriv'd) was to carry the *Israelites*, after that it was instituted.

The old World had also *Tubalcain* ; (Gen. IV. 22. And *Zillah*, she also bare *Tubalcain* ; an Instructor of every Artificer in Brass and Iron.) who, with Weapons of Brass and Iron, furnish'd the *Nephelim* ; (Gen. VI. 4. There were Giants in the Earth in those days. And when the Sons of God came in unto the Daughters of Men, and they bare Children unto them ; the same became mighty Men, which were of old, Men of Renown.) the mighty and renown'd Apostates in those times ; and thereby enabled them to carry away Possessions (as this Name signifieth) the beauteous, the pleasurable, and other fair Daughters of Men : (Gen. VI. 2. The Sons of God saw the Daughters of Men, that they were fair ; and they took them Wives, of all which they chose.) to hold them so fast in their evil ways, that their Answers to God's Call was, not only like to his in the Gospel, *We cannot come* : (Luke XIV. 20. And another said, *I have married a Wife, and therefore I cannot come.*) but worse, *Depart from us, or, let not God come at us.*

Such, saith *Christ*, will be the Condition of the World, at the Son of Man's Coming. They will eat and drink, until extraordinary Judgments, as at the Flood, fall upon them. But such as fear God, will, in like times, do, as *Eliphaz* counsels *Job*, make their Peace with God, receive the Law from his Mouth, and lay up his Word in their Hearts, that they may do it. Job XXII. 21. Acquaint thy self with him, and be at peace ; thereby Good shall come unto thee.

The Jews say, that God, with the De- In Zohar. luge, plagued the old World for their Unholiness ; six Months with Water, six Months with Fire : Cold and Heat, and sent them to *Gebenna* or Hell. This they meant not literally ; for the Text

crosseth it. But that God's Anger was as hot to scorch their Souls, as the Water to wrinkle their Bodies.

¶ *Of the Promise of the Effusion of the Spirit in the last Days.*

LXII. Look in 1 Cor. XII. 1. *Now as concerning spiritual Gifts, Brethren, I would not have you ignorant.* I find it the Duty of true Christians to diligently seek and search for all things which God hath promis'd, for the strengthening of their Faith in this New Dispensation. For the Opposers of this Appearance of the Lord, are of such exquisite Parts and of great Learning, which is the great Cause of a Decision (or falling off) amongst you at this time. For the Ignorant relies so much on the Wisdom of the Learned, that altho they are *moved with Fear*, (as Noah was) because of the Balañess of the Times; yet they are unwilling to offend their Teachers in speaking their Opinion, because they cannot maintain an Argument, being unlearned; so they are, Both, blinded. For the High-Learned's trusting to their Arts and Sciences, (which are no more profitable when us'd in a way of Subservience to the Truth, than pernicious when us'd in opposition to it, as it often falleth out they are) and partly that Ignorance of what God hath promis'd for his Church's comfortable Subsistence, proves a great Occasion and Temptation to Christians, to trust to failing and uncomfortable Helps in the great Business of the Ministry of the Word and Prayer.

It would be well if Men would look more into themselves; and, instead of inquiring after other Mens Opinions and Books, that they would look heedfully into the Book of their Conscience, and not insist so much on their human Learning: since they read that it was only such that crucify'd Christ.

It is only the spiritual Man that can discern spiritual Things: nor is it the Gown that makes Men spiritual. But God only must give them a spiritual discerning, or they are blind naturally. *For the natural Man receiveth not the Things of the Spirit of God: for they are Foolishness to him; neither can he know them, be-*

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cause they are spiritually discern'd. But He that is spiritual, judgeth all things; yet he himself is judg'd of no Man. For who hath known the Mind of the Lord; that he may instruct him?

Now the Apostle Paul shews his Care for the Church at Corinth, and in That, for all Churches, that they should not be ignorant concerning spiritual Gifts. He labours, in three Chapters running, to instruct them in that point, under many Considerations.

To give them a true Definition of these Gifts, or shewing what they are, read 1 Cor. XII. 8, 9, 10. To one is given by the Spirit, the Word of Wisdom: to another the Word of Knowledge, by the same Spirit: to another Faith, by the same Spirit: to another the Gifts of Healing, by the same Spirit: to another the working of Miracles: to another Prophecy: to another discerning of Spirits: to another divers kinds of Tongues: to another the Interpretation of Tongues. Which Definition of Gifts he enlarges on in 1 Cor. XIII.

To shew you that the Church have a perpetual Right to, and Interest in these Gifts, (which is now scoffed at) look in 1 Cor. XIV. 1. Desire, or be zealous after, spiritual Gifts. Also Chap. XII. 31. Covet earnestly the best Gifts: and Chap. XIV. 39. Covet to prophesy.

As for shewing to what ends these Gifts were given, read 1 Cor. XIV. 12, 31. Forasmuch as ye are zealous of spiritual Gifts, seek that ye may excel to the edifying of the Church. For ye may all prophesy one by one, that all may learn, and all be comforted. Look and ponder what those Words means, Eph. IV. 12. For the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.

By distinguishing of Gifts as they are more or less necessary, and accordingly giving Directions which to prefer in our asking them, yet so as not to forbid the Use of any of them, so it might be done with Edification, read 1 Cor. XIV. 1, 5. Desire spiritual Gifts, but rather that ye may prophesy. For greater is he that prophesieth, than he that speaketh with Tongues; except he interpret, that the Church may receive edifying.

For shewing that all these Gifts, how excellently soever any are endu'd with them, yet therein he is not to rest satisfy'd; because there is yet a far more

excellent way of receiving the Spirit, without which all Gifts are as nothing. This more excellent way he refers to the Fruit of the Spirit; which he both distinguisheth by its several Branches, *1 Cor. XIII. 4, 5, 6, 7.* (*Charity suffereth long, and is kind: Charity envieth not: Charity vaunteth not it self; is not puffed up; doth not behave it self unseemly. Seeketh not her own: Is not easily provok'd; thinketh no Evil. Rejoiceth not in Iniquity, but rejoiceth in the Truth. Beareth all things, believeth all things, hopeth all things, endureth all things*) compar'd with *Gal. V. 22, 23.* But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: and comprehends all in that excellling Grace of Charity, *Follow after Charity.*

I give you a Rule to know who are indeed spiritual Christians, from such as pretend to be so. Look in *1 Cor. XIV. 37.* *If any Man think himself to be a Prophet or Spiritual, let him acknowledg that the things I write unto you are the Commandments of the Lord.* Those then are not truly spiritual or true Prophets, who, as many, on the one hand, do not only lay aside the Commandments of the Lord; but prescribe to others their own Traditions: neither those, on the other hand, who prefer their poor Conceits and Notions, as if the Word of God came out from *Them*; when, tho perhaps it came to them, yet it came not to *Them* only. Read *1 Cor. XIV. 36.* *What? came the Word of the Lord out from you? or came it unto you only?*

This is to shew you the Apostle's meaning concerning spiritual Gifts; and in what respect he would not have the Church to be ignorant concerning them. Nor will I particularize all; but only that which may be most needful to be demonstrated. For I find it is not only a general Conceit among the National Churches, that the extraordinary Gifts of the Spirit were only temporary, and now ceas'd; but also very many in the Baptist Churches are doubtful, at the least, in this Matter; as if that glorious Promise of pouring out the Spirit, according to the Prophecy of *Joel*, and the Reception thereof by the primitive Churches, were taken away, long since, from the Churches which

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This is a gross Mistake ; by some it is a wilful Mistake. And that the contrary, even that That very Promise of the Spirit, and every part of it, from the time of its first Effusion upon the Day of *Pentecost*, belongs to the Church throughout all Ages to the end of the World, All will be convinc'd of, that are desirous to join with the Truth in this Matter : if they will search the Scriptures ; humbly beseeching God to enlighten them.

The Apostle makes this his Subject, in these three Chapters, to discourse of the Gifts of the Spirit. So the Apostle informs you that God hath left them to his Church, that is, he hath settled and fix'd that one Spirit in that one Body. Not for a few days only ; and then to leave her, as a Body without a Spirit, for ever after, in respect of spiritual Gifts ; but to abide there, as in his Temple (*1 Cor. III. 16. Know ye not that ye are the Temple of God ; and that the Spirit of God dwelleth in you ? 2 Cor. VI. 16. Ye are the Temple of the living God. As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People*) both by Gifts and Graces.

These Gifts are given to the Church, for the Work of the Ministry : for the Edification of the Body, till the whole be compleated. See to this purpose *Ephes. IV. from ver. 4. There is one Body and one Spirit, &c. to ver. 16.*

Again, the Promise of the Holy Spirit is made by your Lord himself to the Church for ever, *John XIV. 16. And I will pray unto the Father, and he shall give you another Comforter, that he may abide with you for ever.* I say with the Church : for it were a strange Exposition, to restrain this for ever to the Age of the Apostles, as some do. For since the Apostles and first Churches could neither pray nor prophesy as they ought, but as the Spirit did help their Infirmary ; it were strange the subsequent should be able to do it, tho destitute of that Assistance ; seeing Prophecy is expressly one of these spiritual Gifts, as before shew'd.

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The Apostle *Peter* dates the Promise of the Holy Spirit very largely, *Acts* II. 38. as descending to the very Skirts or last Age of the Church of God; even to as many as the Lord our God shall call. And he here takes the Promise in the sense wherein *Joel* meant it, and the Church had then receiv'd it; which clearly intends both the Gifts and the Graces of the Spirit. For as 'tis sure they receiv'd Then very great Gifts, so 'tis said *great Grace was upon them all*: Read the first Chapter of the *Acts*, and the second, with care. This very Promise of the Father is, by this Apostle, appropriated to *all the Called of the Lord*, even the Servants and the Handmaids, *in these days*. Now *these days* must either be a few days at the beginning of the Gospel; or it must be refer'd to the whole time of that glorious Dispensation. If the first, then how shall *All the Called of the Lord* receive it? or who will tell you when these days expir'd? But you know that *these days*, the *latter days*, the *last time*, and *last days*, are us'd with some frequency in Scripture, to point out the time of the Gospel as it succeeded the time of the Law; during *All* which time we are sure that the Duties in general, and perhaps some difficult Duties, which were not formerly known, which were impos'd upon the first Churches, are laid upon the Churches to the end of the World: *Mat. XXVIII. 20.*

Must the Church now contend earnestly for the Faith, and that both against old and new Errours? Must she be the *Salt of the Earth*; the *Light of the World*? Must she keep her self in the Love of God; building up her self in her most holy Faith; praying in the Holy Ghost? Surely, if these Duties remain, and the Lord require that she should glorify him in the faithful and constant Discharge hereof, as also in suffering for his sake; it cannot reasonably be thought that he should recal his Holy Spirit, in the Gifts thereof, from her: who when she had them all, had nothing that was superfluous; but stood in need of all, to furnish her for the Work she stood engag'd to do, in these fore-mention'd and other like Considerations.

Since then our Lord doth require the same Service

of

of his Church and People now, which he requir'd of his Church and People in the first Ages of the Gospel ; let none imagine he will require the same Brick, without the same Straw.

I say these Gifts *are* belonging to the Church in every Age, as her Right ; as appeareth from the Nature of these Exhortations that she is under, to ask them. Read Luke XI. 13. *If ye then being evil, know how to give good Gifts unto your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ?* And again ver. 10. *For every one that asketh, receiveth.*

How frequent is the Apostle, in these three Chapters, 1 Cor. XII, XIII, XIV. in his Exhortations to this Church, and in them to all others, to *desire spiritual Gifts, to covet earnestly the best Gifts, to covet to prophesy, wishing that they may speak with Tongues, and warning them not to prohibit that Gift ?* Now you see, none ought to say these Exhortations are now out of date ; lest, in so doing, he bring the Curse of Blindness on him. For he may as well deprive you of the Exhortation to Charity : for they are so link'd together, that the one cannot cease (as 'tis an Exhortation) before the other. *Follow after Charity, and desire spiritual Gifts, and rather that you may prophesy.*

As for Revelations ; there might be perhaps, sometimes, strange and hidden things made known, by some special Gift of God. And why may not God do such things Now ? However, it is not unsafe to understand the Revelation here meant, by 1 Cor. XIV. 30. *If any thing be reveal'd to another that sitteth by, let the first hold his Peace.*

So if some scoff and deride ; comfort your selves (you that fear the Lord, and patiently wait for his coming) in the words of the Prophet, Hag. II. 5, 6, 7. *According to the Word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you. Fear ye not. For thus saith the Lord of Hosts, Yet once it is a little while, and I will shake the Heavens and the Earth, and the Sea and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come ; and I will fill*
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this House with Glory, saith the Lord of Hosts.

Oh there is too many unworthy Pastors, that let go the Simplicity of the Gospel ; inclining so much to Curiolities and Sciences. However, you ought to prefer the least Gift of God in the Ministry of the Word, above the greatest of human Arts ; otherwise you are in danger to incur the Guilt of *despising Prophecy*.

This Truth also appeareth from the Silence of Scriptures touching the Privation of any of the Gifts of the Spirit, *till that which is perfect is come.* Read 1 Cor. XIII. 8, 9, 10, 11, 12. *Whether they be Prophecies, they shall fail : whether they be Tongues, they shall cease : whether there be Knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see as thro a Glass darkly, but then face to face : now I know in part, but then shall I know even as I am known.* So observe a final Determination of this Matter now in question. If any ask when the Gifts of Prophecy, Knowledge, and Tongues, &c. shall cease ; the Apostle's Answer is, even then *when that which is perfect is come ; or when you see face to face, or as you are seen.*

So then, seeing the Gifts of the Spirit do yet remain to the Church ; and, every of them, as her need requires, are attainable : it remains that you humbly consider your Wants, and *desire spiritual Gifts, that you covet earnestly the best Gifts.* And seeing the Gifts of the present Church are but low (and truly so are her Graces) you ought not to infer that the Gifts promis'd are ceas'd, or that the Church hath now no Interest therein. But as the Promise of the Gifts, as well as Graces, pertains to you that are the *Called of God*, you ought to stir one another up to seek, diligently and in full assurance, for the Spirit of Promise ; which, being receiv'd, will supply your Wants, and help your Infirmities ; and convince the Gain-sayers, by its powerful Evidence and Demonstration *in the Ministry of the Word and Prayer.* Mind what your Lord saith, *John XV. 16. I have chosen you and ordain'd*

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you, that you should bring forth Fruit. See Acts X. 40, 41. Him God rais'd up the third Day, and shew'd him openly; not unto all the People, but unto Witnesses, chosen before of God. And Acts XXII. 14, 15. The God of our Fathers hath chosen thee, that thou shouldst know his Will and see that just one, and shouldst hear the Voice of his Mouth. For thou shalt be a Witness unto all Men of what thou hast seen and heard. And, 2 Pet. III. 4. Since the Fathers fell asleep, all things continue as they were from the beginning. These are the Fathers of the Churches: 1 Cor. IV. 15, 16. For tho you have ten thousand Instructors in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you thro the Gospel: wherefore, I beseech you, be ye Followers of me. These were the Fathers that laid up such a Stock of Doctrine for their Children, as whoso bringeth not along with them, are not to be receiv'd. 2 John 8, 9, 10. Look to your selves, that we lose not those things which we have wrought; but that we receive a full Reward. Whosoever transgresseth, and abideth not in the Doctrine of Jesus Christ, hath not God. He that abideth in the Doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your Houses, nor bid him God-speed. One truly taught by God, is more to be valu'd above ten thousand subsequent Teachers, which insist on their human Learning.

Now as you ought not to be ignorant of the Gifts of the Spirit, so neither of the Means ordain'd by God to obtain those Gifts. It is well known and granted on all hands, that they us'd Prayer and laying on of Hands, for obtaining the promis'd Spirit. And as the Pardon of your Sins, signify'd in Baptism, doth not prevent, but better capacitate you to pray daily for Forgiveness of your Trespases: so Imposition of Hands doth put you into a better Capacity, to seek daily for the Gifts and Graces of the Spirit; because now solemnly interess'd in the Promise, by that very way that the Saints of old were interess'd therein. Acts VIII. 15, 17. They pray'd for them that they might receive the Holy Ghost: then laid they their Hands on them, and they receiv'd the Holy Ghost. Acts XIX. 2, 6. Paul

said unto them, Have ye receiv'd the Holy Ghost since ye believ'd? And when he had laid his Hands upon them, the Holy Ghost came upon them. 2 Tim. I. 6. I put thee in remembrance, that thou stir up the Gift of God that is in thee, by the putting on of my Hands. Heb. VI. 12. Therefore be not slothful; but Followers of them, who, thro Faith and Patience, inherited the Promises. When you pray earnestly, it will come on all Believers.

The Church now has little reason to boast of her Gifts and Graces in this Land: Who may not vie with other Churches; but rather ought, in Humility, to conclude themselves to be short of many, concerning spiritual Gifts. And yet, shall you say she hath none, or may you not rather say she hath many that are endow'd with a Word of Knowledge: and that merely by a Gift from God? having otherwise no Capacity or Faculty more than others, but therein far short of many of their Brethren: only the Gift of God, and no natural Faculty hath made the Difference. How have Men of Knowledge in this World been found to have no Skill, and the Foolish to attain Knowledge? And some to excel so far as to vex the Learned, so as that they study Malice against them that do so excel; they are so proud and envious. But it makes out the Words, *I will confound the Wisdom of the Wise, and bring to nought the Understanding of the Prudent. Out of the Mouths of Babes hath God ordain'd Strength, and thereby sometimes hath still'd the Enemy. As Wisdom is useful to direct, so hath God given it to such as fear him.*

¶ LXIII. How God elected us to Salvation of his mere Mercy. Read Eph. I. 4. *According as he hath chosen us in him, before the Foundation of the World, that we should be holy.* Read Isa. XLIII. Read Rom. VIII 3, 4. *Who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right Hand of God, who also maketh Intercession for us.* Isa. XLIII. 25. *I, even I am he that blotteth out thy Transgressions for mine own sake, and will not remember thy Sins.* Jer. XXXI. 3. *I have loved thee with an everlasting Love,*
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therefore with loving Kindness have I drawn thee. John VI. 44. No Man can come to me, except the Father draw him. Phil. II. 13. It is God which worketh in you, both to will and to do, of his good Pleasure. 2 Cor. III. 5. Not that we are sufficient of our selves, to think any thing as of our selves; but our Sufficiency is of God. Isa. LI. 12. I, even I am he that comforteth you. Psal. CXXX. 7. Let Israel hope in the Lord: for with the Lord there is Mercy, and with him is plenteous Redemption. 1 Pet. I. 2. Elect, according to the Foreknowledg of God the Father, thro Sanctification of the Spirit unto Obedience. Psal. XC. 2, 3. From everlasting to everlasting thou art God. Thou turnest Man to Destruction, and sayest, Return ye Children of Men. Rom. IX. 11. That the purpose of God according to Election might stand; not of Works, but of him that calleth. Mal. I. 2, 3. I loved Jacob, and I hated Esau. John XIII. 18. I speak not of you all; I know whom I have chosen. Psal. CXXXV. 6. Whatsoever the Lord pleas'd, that did he in Heaven and in Earth. Rom. XI. 5, 6. There is a Remnant according to the Election of Grace: and if by Grace, then is it no more of Works. 2 Thess. II. 13. God hath from the beginning chosen you to Salvation, thro Sanctification of the Spirit, and Belief of the Truth. Rom. VIII. 30. Whom he did predestinate, them also he call'd.

¶ LXIV. Of the Effect of Election, saving Men by God's Grace: and of the Reject cast off by God for their Sins. [Sometimes Men are left to themselves to try them, Noah, Lot, Jacob, David, Solomon, Peter, and others; but never suffer'd to fall quite away.]

Read Rom. VIII. 14. For as many as are led by the Spirit of God, they are the Sons of God. Isa. LIV. 7, 8, 10. For a small Moment have I forsaken thee, but with great Mercies will I gather thee. In a little Wrath I hid my Face from thee for a moment; but with everlasting Kindness will I have Mercy on thee. For the Mountains shall depart, and the Hills be remov'd; but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be remov'd, saith the Lord that hath Mercy on thee. Psal. XXXVII. 33, 34. The Lord will not leave the Righteous in the hand of the Wicked, nor condemn him when he is judg'd.

Wait on the Lord and keep his way, and he shall exalt thee to inherit the Land; when the Wicked are cut off, thou shalt see it. Psal. CIII. 10, 11, 14. He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities. For as the Heaven is high above the Earth, so great is his Mercy towards them that fear him. For he knoweth our Frame, he remembreth that we are but Dust. Isa. LIV. 17. No Weapon that is form'd against thee shall prosper; and every Tongue that shall rise against thee in Judgment shalt thou condemn. This is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord.

Isa. LVII. 20. But the Wicked are like the troubled Sea when it cannot rest, whose Waters cast up Mire and Dirt. Psal. LXXIII. 4, 5, 6, 18, 19, 20. There are no Bands in their Death, but their Strength is firm. They are not in Trouble as other Men, neither are they plagu'd like other Men. Therefore Pride compasseth them about as a Chain, Violence copereth them as a Garment. Surely thou didst set them in slippery Places, thou castedst them down into Destruction. How are they brought into Desolation as in a moment? They are utterly consum'd with Terrors. As a Dream when one awaketh, so, O Lord, when thou awakest thou shalt despise their Image. Jer. XII. 1. Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy Judgments: Wherefore doth the way of the Wicked prosper? wherefore are all they happy, that deal very treacherously? Jer. XVIII. 6. Behold, as the Clay is in the Hand of the Potter, so are ye in my Hand, saith the Lord. Rom. IX. 21, 22. Hath not the Potter Power over the Clay, of the same Lump to make one Vessel to Honour, and another to Dishonour? What if God, willing to shew his Wrath, and to make his Power known, endur'd with much Long-suffering the Vessels of Wrath fitted to Destruction? Isa. XLV. 7, 8, 9, 10. I form the Light, and create Darkness: I make Peace, and create Evil. I the Lord do all these things. Wo unto him that strive with his Maker, Let the Potsherd strive with the Potsherds of the Earth. Shall the Clay say to him that fashioneth it, What makest thou? or thy Work, He hath no Hands? Wo unto him that saith to his Father, What begettest thou? Or to the Woman, What hast thou brought forth?

¶ LXV. That wicked Mens Sin is the Cause of their Condemnation; and that God is not the Author thereof, look in these Scriptures. Read *Prov. XXIX. 6. In the Transgression of an evil Man there is a Snare.* - *Isa. L. 1. Behold, for your Iniquities have you sold your selves, and for your Transgressions is your Mother divorc'd.* *Isa. LIX. Behold, the Lord's Hand is not shortned that it cannot save, nor his Ear heavy that it cannot hear. But your Iniquities have separated, &c.* *Isa. LVII. 13. When thou criest, let thy Companies deliver thee; but the Wind shall carry them all away, Vanity shall take them.* *Psal. CIV. 35. Let the Sinners be consum'd out of the Earth, and let the Wicked be no more.* *Psal. LIX. 12. For the Sin of their Mouth, and the Words of their Lips, let them even be taken in their Pride, and for Cursing and Lying which they speak.* *Psal. LXII. 4. They only consult to cast him down from his Excellency, they delight in Lyes: they bless with their Mouth, but they curse inwardly.* *2 Thess. II. 11, 12. For this Cause God shall send them strong Delusion, that they should believe a Lye: That they all might be damned, who believe not the Truth, but have Pleasure in Unrighteousness.* *Psal. LI. 4. Against thee only have I sin'd, and done this Evil in thy Sight.*

A Warning, of the Wiles of Satan.

¶ LXVI. O ye People of the Earth! awake from Sleep, and look about you; and inquire if you are not deceiv'd by the Devil: For he has a many ways to entrap you. Therefore up and be doing that that is Good, and pray against doing Evil, that the Lord of Life might come and help you.

Look and understand how it is, that *Satan* hindreth Souls from being sanctified; that ye may know how to resist his Wiles.

Some he deceiveth by malicious Suggestions, that Holiness is nothing but Fancy, or Hypocrisy. After the way which they call Heresy, worship I the God of my Fathers, *Acts XXIV. 14.* As concerning this Sect, we know, that it is every where spoken against, *Chap. XXVIII. 22.* We have found this Man a pestilent Fellow, a Mover of Sedition, a Ringleader of the Sect of the Nazarenes, *Chap. XXIV.*

XXIV. 5, 6. And indeed, if God, and Death, and Heaven, and Hell, were Fancies, this might be believ'd.

Some he debaucheth by the Power of fleshly Appetite and Lust; so that their Sins will not let their Reason speak.

Some he keepeth in utter Ignorance, by the evil Education of ignorant Parents, and the Negligence of ungodly Soul-murdering Teachers: *The Priests Lips should preserve Knowledge, and they should seek the Law at his Mouth, for he is the Messenger of the Lord of Hosts. But I have made you contemptible and base before all the People, according as ye have not kept my Ways, but been partial in the Law, Mal. II. 7, 9. And there shall be like People, like Priest; and I will punish them for their Ways, and reward them for their Doings, Hos. IV. 9.*

Some he deceiveth by Worldly Hopes; and keepeth their Minds so taken up with Worldly Things, that the Matters of Eternity can have but some loose and uneffectual Thoughts, or as bad as none.

Some are intangled in ill Company; who make a Scorn of a Holy Life, and feed them with continual Diversions and vain Delights. *He that walketh with wise Men shall be wise; but a Companion of Fools shall be destroy'd, Prov. XIII. 20.*

Some are so harden'd in their Sin, that they are even past feeling; and neither fear God's Wrath, nor care for their Salvation: but hear these things as Men asleep, and nothing will awake them. *Eph. IV. 18, 19. Having their Understanding darkned, being alienated from the Life of God, thro the Ignorance that is in them, because of the Blindness of their Heart: who, being past feeling, have given themselves over unto Lasciviousness, to work all Uncleanness with Greediness, Eph. IV. 18, 19.*

Some are discourag'd with a Conceit that Godliness is a Life so grievous, sad, and melancholy; that, rather than endure it, they will venture their Souls, come on it what will. As if it were a grievous Life to love God, and hope for endless Joys; and a pleasant Life to love the World and Sin, and live within a Step of Hell. *Ye said also, Behold what a weariness is it? and ye have snuffed at it, Mal. I. 13.*

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Some, that are convinc'd, do put off their Conversion with Delays; and think it's time enough hereafter: and are purposing and promising, till it be too late; and Life, and Time, and Hope be ended. *Mat. XXV. 3, 8, 12. The foolish Virgins took no Oyl in their Vessels with their Lamps. And they said unto the Wise, Give us of your Oyl, for our Lamps are gone out. And when they came, the Door was shut: and the Lord said unto them, I say unto you, I know you not.*

And some that see there is a Necessity of Holiness, are cheated by some dead Opinion; or Names, or Shews and Images of Holiness: either because they hold a strict Opinion; or because they join with a religious Party; or because they think they are of the true Church. This Deadness does hinder Millions from Salvation: *Mat. XXIV. 43, 44. If the good Man of the House had known in what Watch the Thief would come, he would have watch'd. Therefore be ye also ready.*

O Man, if ever thou wouldst be sav'd, oppress not Reason by Sensuality, or Diversions. Retire for sober Consideration. Distracted, and sleepy Reason is unuseful. God and Conscience have a great deal to say to thee; which in a Croud of Company and Business thou art not fit to hear. O Man, remember thou hast a God, a *Christ*, a Soul, a Heaven, a Hell to think of. Let these Considerations startle thee; for thy God will not be always slighted; but will do Justice, as well as shew Mercy.

¶ *A Warning to encourage to Sufferings.*

LXVII. Why should Men think their Case bad, when they suffer in this World, for the Truth-sake? Since they know, by holy Writ, that None came off free from Persecution, that sincerely lov'd and desir'd to follow *Christ*. Men ought to count themselves happy, that they can die in their true Master's Service, who fac'd Death so willingly, to rescue Man from eternal Ruin. What! should your gracious Redeemer descend from Heaven unto Earth, that you might be lifted up from Earth to Heaven? Would he undergo an ignominious Death, that you might be possessed of a most blessed Life? And after all this, to grudge him
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your Company (where you might be at Peace, with Angels) by striving to prolong a frail and miserable Life. Would you not deserve the Name of Fools, and the Punishment of cowardly and idle Servants, to lose That that is everlasting, in being so ungrateful to so good a God; and hinder your own Happiness for ever, to gratify your Lusts for a Moment? altho you have no Peace or true Pleasure, at the time you are in Enjoyment of them; but on the contrary, Distraction.

A true Christian takes no Ease in this World; but *pushes forward to the Mark set before him*: and thinks on no other end of Persecutions and Afflictions, but at departing from this wicked World. Therefore he cries out, *Oh when will that happy Hour come, which will put an end to this present miserable Life; and give me the Enjoyment of one which is infinitely more blessed?*

The true Servant of God, *Stephen*, who had the first place among the Distributers: (for the Profoundness of his Doctrine, and the Fervency of his Zeal, *St. Luke*, in the *Acts*, calls him, *A Man full of Faith, and of the Holy Ghost.*) He was not content to distribute the material Bread: but he also brake that of the Word amongst them. Yet you find he was hated, and revild, and persecuted to Death. And he fell on his Knees with Joy, because his Sorrows was going to end. Yet he had Charity to those that ston'd him: he pray'd to God to forgive them.

What if you were to die by Famine, if you are sure you give All for *Christ's* sake? You must die: and since you know you must, inquire not after what Death; but whether you die to, and for the Lord.

If you die on the Press, or Rack, for owning the Truth; think either of them a triumphant Chariot, which will carry you into Heaven. Then you'll see the Heavens open'd; and your sweet Lord and Saviour, with his out-stretched Arms, ready to receive you. He will receive All that are willing to forsake this World (in which is Nothing but Adversities) for Him, who is the Divine Spouse of Souls: that has prepar'd a Heaven for all that love him: where they shall enjoy everlasting Felicities. Oh don't thus jar
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about Shadows, and let the Substance pass: but be stedfast, be you fix'd upon God: for know, every one must answer for himself. Have a care of judging and condemning others: for God is only the true Judg; and by him alone, all must stand or fall. But look first into the Life of your Lord *Christ*; and remember his Death, that it was to save Sinners from Hell, who deserv'd it for their evil Malice and Ingratitude.

Search the Scriptures, and you'll find, that all that lov'd him, was hated by this World; and only those that love this World, are belov'd by the World. By that you may know whose Servants you are, when you are malicious; and who They belong to, that you hate without Cause.

Holy *Stephen*, whom the People knew to be a Distributer to the Poor, and a Speaker of good things; without any Cause they ston'd him to Death. Yet, all the while, he utter'd many excellent Matters to them wicked People. He never gave one Cry for all the heavy Stones that fell on his tender Body. But kept always his Eyes lifted up to Heaven; still praising the Lord, and begging Forgiveness for his Enemies. Oh strive to imitate that Holy Man of God; and persevere in well-doing unto the end: tho with the Loss of your Lives in, and to maintain the Truth; which is That only that will conduct you to the heavenly Paradise.

Let none fret because of evil Tongues, nor be envious against the Workers of Iniquity. How do you know but that God has ordain'd you to be persecuted here, to the end you shou'd carry the Light of the Gospel into the other Parts of the Earth: and in order to destroy These here, for their cursed Pride, and Malice against the People of God, that seek Their Good, while They are curling of them?

Take care to your selves, that you be not as dumb Dogs and Dissemblers; lest God should give you up to a Reprobate Mind. So then forbear not speaking to the People: but warn them to repent with Speed, and sling off this World: and acquaint them of their

fottish Opinions, and labour by all means their Conversion.

Oh what Worldliness is there in which you are not engag'd, as fine Goods, Silver Vessels, Pictures, Feasts, idle Days, Silks, Rings, Jewels? Talk no more of Christianity, while you possess these things. If you will be Christians indeed, and reform; reject all these, that is your Idols; which does the Poor nor Commonwealth no Good. Sell all such Vanities; and give the Price to the Poor, for *Christ's* sake, who gave his Life for You; and liv'd without any such things, tho he was the Son of the greatest King, Governour of Heaven and Earth. Wear plain things, as becometh Christians indeed. Humble your selves with Prayers and Fastings, and do not lose your precious time with Feasting, and dressing your Bodies.

Oh how you'l stand bowing to Man: and waiting hours to shew your Regard of Man! but your God, you cannot spare one minute to adore and praise him. If you do; it is more out of Ceremony, than Truth or Zeal.

Leave your ways with speed; and let your outward Demeanour shew your Mortification: that you may be known by your pure plain Simplicity, and Charity to your Fellow-Creatures. For your Lord gave All, Life and All. He was strip'd naked. And what if you were strip'd of all, and driven out of the Land? Yet you would be rich enough, if you have your *Souls left you for a Prey*. What if you die for want of Food or Raiment? What if That Death be ordain'd for you? What then? Will you run the hazard of your Souls, when the Glory of God is concern'd, for a vain miserable Life? It may never be so bad with you; yet 'tis your Duty to give to the last Mite, and in no wise to doubt in God's Mercy.

Look unto Jesus, the Author and Finisher of your Faith. Lift up your Hands that hang down, and strengthen your feeble Knees. Remember that he endur'd the Cross, and despis'd the Shame; and that he expos'd himself to the Contradiction of Sinners, that he might sit down at the right Hand of God his Father. Consider the great

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Cloud of Witnesses; and persist constantly in that *Race* which is set before you. Look unto those Martyrs who live now glorify'd in Heaven.

God always chastises All, whom he loves and owns for his Children. Take it as a great Honour, that he calls you to suffer for owning his Name.

Read *Isaiah*, Chap. LVIII, LIX.

LXVIII. Let all take care that they do not mistrust their God or their Friends; those Friends that they have seen nothing but Truth by. For know this, that he that is mistrustful, shall meet with Confusion and Disquiet in his Soul. For my Words are Truth; and it shall be prov'd so in the end. A doubting Faith is a damning Faith. All Cures was done by Faith, by my Servants. Therefore ye that desire Cure and Help to your Souls or Bodies, pray for Faith. Pray for Faith; and then ask for what you will; and it shall be granted: I the Lord have spoken it. Therefore when you desire Satisfaction, upon any account whatsoever, see that it tends to the Glory of your God, and the Good of your Souls; and then pray for Faith to believe that he will grant your Request: and then you shall be surely answer'd, so exactly, that you shall have no Cause or Reason to mistrust whether it comes from the Spirit of God or no.

All things is done by Faith. Therefore be wise, and give not way to cursed Doubting; neither let your Hearts or Head wander, here or there, like Weathercocks; but keep stedfast your Eye upon God. Fix your self there; and then you will surely be safe. Desire to be guided by him: and count all you possess as Dross and Dung in respect of him. And doubt not of any Messenger that thus warns you, or exhorts you. But look into the Gospel of your Lord *Christ*, and there you shall find, of old time, the same Exhortation to Repentance, the same Encouragement to fly this World, and all its Poms and Vanities: And that All that follow'd your Lord *Christ* indeed, in Spirit and in Truth, in Sincerity, was asham'd of keeping their Possessions to themselves; therefore did they

liberally distribute to those that had need : as knowing and believing it was their Duty so to do. And because they believ'd it was their Duty ; and doubted not but that God, the God of Heaven and Earth, would give them all things needful ; I say, because they thus believ'd, and doubted not ; they had Plenty. Plenty indeed. For no sooner than they gave up All, but they had All. They had All : they had God and all, for asking for. They had not only sufficient to give to those that ask'd in the Name of *Christ* ; but had sufficient beside for themselves.

Therefore be courageous, my little Flock, and fear not ; for mine is an inexhaustible Fountain. But remember, that *Job* was not enrich'd until he was impoverish'd. He was the righteousest Man then on the Earth ; yet a great Sinner. I justify'd him as the most perfect then living ; yet he was not fit for my Company, always. Therefore did I purge him, and strip him of his filthy Rags, of his Possessions. And you read that tho he was strip'd of All, and smote with Boils from Head to Foot, yet because he still trusted in Me, he had All. He had not only my Holy Spirit, to guide and direct him ; but the great Gift of Prayer for others, for those that revil'd him. He had the great Gift of Prayer indeed ; for his Prayer was acceptable to me. I hearken'd unto him. I said I would, and I did. And all the Gifts that were given him, were from Me. 'Twas by my Direction, 'twas I that soften'd the Hearts of his Enemies ; 'twas I that brought his Enemies to be at peace with him ; 'twas I that increas'd his Cattel : for I bless'd all that he had, so that he was the greatest and the richest Man in the East. Why ? because he was contented to be the poorest ; and confess'd himself unworthy of Life. Therefore did he say to his Wife, when she came as an Instrument of the Devil, to bid him to curse his God and die, then did he say to her, *Thou speakest like one of the foolish Women ; Shall we receive Good, and not Evil ?* He knew in his heart he deserv'd Evil : therefore was he willing to submit to the Punishment, because of his Guilt. Therefore had I
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mercy on him, and receiv'd him, when he was clean purg'd from his Filthiness, and from the Dross of this World that he possess'd ; which, at that time, he greedily embrac'd and coveted : not considering it was All in my Power to take or leave. But I came in Mercy to him ; and, not only for his sake, but for your Instruction ; that you might learn to say as he did. *Thou thou slay me*, said he, *yet I will trust in thee*. And altho you may meet with Afflictions in this World, it is all your Duties to trust in God for Help, and Support, and Comfort : for he is the only true Friend, the only Comforter to the Comfortless ; and all Good comes from him, tho by the hand of Man. Therefore be wise ; and give thanks to God for all his Benefits that you receive. For all Good comes from him, and not of Man. For Man is evil ; and prone to Vice.

¶ *My Dear Friend,*

Chesham, June 25. 1709.

LXIX. My Trouble is great ; not for that I am slighted, but for those that slight me Now, because they think I am poor. But I am resolv'd never more to mount the great Horse to be the better esteem'd ; for, I find, he that exalts himself will be humbled.

I do find a great Alteration since I came hither. When I had to lend, or give ; I was welcome to all Houses. But now that they believe I have it not ; if I do but peep out of my little Principality, or attempt to speak on any account, to advise any as I think needs it, my Neighbours soon tell me how little my Power is acknowledg'd : and consequently at how great a distance I stand, in this particular also, from the Gentleman that has much Money, or Money's worth, and Reputation, and Esteem : which, as the World goes, is a Shadow, that waits only on the greater Bodies.

Wealth and Honour are the Things that render any Person considerable, among Men : that prepares Them with an Aptness to embrace his Dictates, and to consider his Counsels. And tho, Now, it often falls out to be an unjust Measure : yet perhaps it may have no unjust Original. For if such Persons did
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make use of those Advantages they have, to make their Minds as rich as their Fortunes, this were but their Due. And therefore, if it be paid them upon this Supposition, it is they only that are guilty of the Injustice, by defeating the ground of it. But by what Tenure soever they hold it; 'tis sure it may be made an apt Instrument to many good Purposes: and therefore well deserves to be accounted into the Number of their Advantages.

But now if you look on a poor Man; you shall see him loaded with Contempts, from which no inward Excellencies, that he possesses, can rescue him. It is the Observation of the wisest of Men, that *the poor Man's Wisdom is despis'd*, Eccl. IX. 16. So hated and scorn'd a thing is Poverty, that it seems the Fate of it is infectious; and casts Reproach upon the most estimable things, that cohabit with it. The World is full of Instances of this Truth; that we need go no higher than our own times. But, if we should look back, we may find one as antient as *Job*. Who, in his own Person, experimented these distant Effects of Prosperity and Adversity. While he was in a flourishing Condition, *Men gave ear to him, and waited and kept silence at his Counsel: after his words they spake not again, and his Speech dropped upon them*: Job XXIX. 21, 22. But in the next Chapter, we find the Scene quite chang'd; and this reverenc'd, ador'd Person is become a Song and a By-word, to the basest of Men.

I do much admire to see such Unevenness in Men of Learning, and those that would be accounted wise, and such as set up for religious Christians. Oh what will be the Condition of such learned, wise, and rich Men, when they are ask'd, What they have done for that Master that provided so well for them? Will any of Them be at the Care and Expence to furnish a Servant with all Materials and Utensils for Work, with no other Design but that he spend his time in Sleep or Riot? If they will not; I ask, how they would like a Servant, that would so ungratefully pervert their Intentions? And according to the Answer they give to That, leave them to conclude of their

own Acceptableness with their great Master. I cannot see how such a Reflection, if made with any Seriousness, can miss of being attended with a severe Self-Condernnation: and that They, who are so apt to accept Adoration from others, so willing to be idoliz'd, may not yet any longer be willing to be indeed Idols, *have Mouths and speak not*: Psal. CXXXV.

Well, altho Poverty is despis'd, I'll desire to be a *Lazarus* here, that I may be happy hereafter. Oh dear Friend, let us strive to come to that comfortable and blessed State of *Lazarus*.

Read the second Chapter of the Epistle to the *Ephesians*. Let us consider what pains *Christ Jesus* took for the ransoming of our Souls from all the Curses, Thunder-claps and Tempests of the Law: from all the intolerable Flames of Hell: from that Soul-sinking Appearance of our Persons at the left hand before the Judgment-Seat of *Christ Jesus*: from everlasting Fellowship with Saints, to go with innumerable Companies of yelling and Soul-amazing Devils. I say, consider what pains the Lord *Jesus Christ* took, in bringing in Redemption for Sinners from these things: in that *tho he were rich, yet he became poor, that we thro his Poverty might be made rich*: 2 Cor. VIII. 9. He laid aside his Glory, John XVII. and became a Servant: He left the Company of Angels, and encounter'd with Devils: *Luke IV. Mat. IV.* He left Heaven's Ease for a time, to lie upon hard Mountains: *John VIII.* In a word, he became poorer than they that go with Flail and Rake; yea, than the Birds or Foxes: and all to do Us good.

Dear Friend, Let us consider often All this. What intolerable Slightings, and Rejections, and manifold Abuses that came from Man upon him. How he was falsely accus'd; being a sweet, harmless, and undefil'd Lamb: how he was undervalu'd; so that a Murderer was counted less worthy of Condemnation than He. Besides, how they mock'd him, spit upon him, beat him over the Head with Staves; had the Hair pluck'd from his Cheeks. *I gave my Back to the Smilers, saith he, and my Cheeks to Them that pluck'd off the Hair: I*
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hid not my Face from Shame and Spitting. His Head crown'd with Thorns, his Hands pierc'd with Nails, and his Side with a Spear. Together with, how they us'd him, that they had even spent him, in a great measure, before they did crucify him; insomuch that there was another sain to carry his Cross.

And now see further, altho he was the beloved Son of God, He serv'd him worse than He did the worst of Sinners or Rebels in the World. For He laid the Sins of thousands on him; nay thousands of thousands of Sinners, to his Charge: *Isa. LIII.* And caus'd him to drink the terrible Cup that was due to them all. Nay, his Father gave him Humanity; that he should suffer to the utmost. Read *Mark XIV. 33, 34.*

But here is brave Encouragement to you that are the Saints of the Lord. Consider what a happy state you are in, that have gotten the Faith of the Lord *Jesus* into your Souls. But besure you have it; then you'll be safe. When others go to Hell, you'll go to Heaven: when others go to the Devil, you must go to God.

But know, if you will be safe, you must quit all the glittering Vanities of this World. If you are willing to follow *Christ* to Heaven, you must quit all Entanglements, that you may be the fitter to carry his Cross. If you will not quit All for Him, you'll have no Part in him. He had Power to keep All; but He quitted All for Us.

But we say, too too many of us, why, God gave it us: and if He had not thought fit we should enjoy it, he would not have given it us. There is their Mistake: for *Dives* had Plenty of this World given him; but after Death he was seen in Hell. And what was said against him, was, *Remember, in thy life-time thou hadst thy good things, and Lazarus evil; therefore is he comforted, and thou tormented.* Then why should we desire to keep so much of this World, since we are in so much danger with it; and since it is expressly said, that *He that will be a Disciple of Jesus Christ, must sell All and give to the Poor;* or He cannot receive him?

Can any one say or think that this is *Christ's* Saying to the Rich, and that he is Governour of Heaven and Earth; and believe They shall want any thing needful for them, if they are obedient to his Will? No; they neither love nor fear him: if they did, they would keep his Commandments.

Well, altho *Christ's* Commands may seem harsh to Flesh and Blood; yet I shall gladly obey, for that I hope to gain his Love. Then I shall have All that is good. And I am sure he is so good, so merciful, that if he suffer me to be afflicted, he will give me Strength to bear it.

Dear Friend and loving Brother, I cannot live without giving my self the Comfort of seeing you: and withal to assure you, the holy Affection I bear you, is always residing firm in my Heart. You may remember in what manner I liv'd when we were together. Altho I was accus'd, at that time, for living ill, I had, and have nothing in my Thoughts but the Service of my Master, and the Health of your Souls, thanks be to God for it. I have humbly preach'd the Coming of *Christ*, and sudden Repentance; without any Mixture of my own, thanks be to my good God for his care of me, in keeping me down. And, blessed be God, the Persecutions my Brethren have rais'd against me, I have only oppos'd with my Prayers and Tears. Nor do they at all abate my Courage; for at all hours, on all occasions, in all places both in publick and private, I have and do preach to them all, Enemies as well as Friends, the Faith of our Lord *Jesus Christ*, and the Necessity of Repentance. My Conscience does not accuse me to have omitted any thing, that might tend to your Salvation, or any.

At this time, leaving my self to the Conduct of the Holy Ghost, I am going to *Ireland*; not knowing what in particular might befall me: altho in general the Spirit of God assures me, by prophetick Revelations, that thro all the Cities where I am to pass, I shall suffer many Afflictions. But I fear neither Chains, nor Prisons, nor other Punishments which attend me: for I think I can endure All, by the As-

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sistance of him that strengthens me. And I do not
regard the Preservation of my Life; in comparison
with the Performance of my Duty. My sole Aim is
faithfully to end my Carrier, and perform the Charge
which I have receiv'd of our Lord *Jesus Christ*; to de-
clare unto Men the happy Tidings of his Grace. I
know, some that may hear this read, will see me no
more after my Departure to *Ireland*. And, knowing
That, makes me beg with the more Instance, that
they will imprint in their Memory these things, which
I have spoken and written.

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